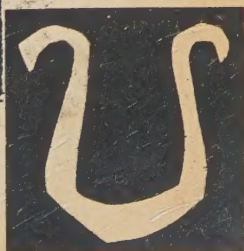
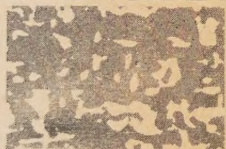


THE ANGLICAN DIGEST

II QUARTER A.D. 1972



GOD THE HOLY GHOST

O HOLY Spirit of God,
come again to my heart and fill me.
I open the windows of my soul to let thee in,
come and possess me,
fill me with light and truth.
Of myself I am an unprofitable servant, an empty vessel:
Fill me that I may live the life of the Spirit,
the life of truth and goodness,
the life of wisdom and strength,
the life of beauty and love.
And guide me today in all things:
guide me to the people I should meet and help,
to the circumstances in which I may best serve God,
whether by my actions or by my suffering:
But above all make Christ to be formed in me,
that I may dethrone self in my heart and make him King.
Bind me to Christ by all thy ways, known and unknown,
by holy thoughts, and unseen graces, and sacramental ties,
that He may be in me, and I in him,
this day and for ever.

—Walter Julius Carey, Bishop of Bloemfontein (1921-1934)

Thomas à Kempis said, "At the Day of Judgment we shall not be asked what we have read, but what we have done; not how well we have spoken, but how religiously we have lived." He's right, of course — dead right. We want to think, however, that the selections of the Episcopal Book Club can be of some real assistance to you in facing that great day.

(See page 10 for a convenient enrollment form.)

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II QUARTER A.D. 1972



the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

FATHER PATER'S DIARY

WEDNESDAY: Pick up mail. Discard most of it. Letter from "815" (36c first-class postage) telling about a special Week to be observed three weeks ago. Another letter from "815" (18c postage) explaining General Convention position taken eleven months ago. Ad for "Church-oriented" picket signs, a flyer pushing Billy Graham for Pope of the proposed COCU church, and a Parish Poverty Pocket Packet (with money-back guarantee.) Letter from diocesan office. Bishop

has set date for election of coadjutor. Asks that we place the matter in the hands of the Holy Spirit. Sure that we will not let it become source of political maneuvering. Mark date on calendar. Recall last episcopal election. Wonder if there is time to move to a diocese with bishop who does not plan to call any elections for fifteen or twenty years.

Phone rings. Fr. Horace. Has ticklish pastoral problem but thinks he has worked it out. Wonders if I agree with solu-

tion. First time Fr. Horace has ever wanted my advice. Inquire if he is running for bishop. Assures me it is farthest thing from his mind. However, if Holy Spirit called, he would have to answer, etc., etc.

THURSDAY: Call from Fr. Neddie. Just happened to be thinking about me. Rather surprising since Fr. Neddie never even speaks to me at diocesan meetings. Commends me on spirit of St. Apathy's. Wonders if I had thought of Fr. Cannon as good bishop material. Tell him the thought had crossed my mind with considerable horror. Fr. Neddie laughs, thinks I am terribly clever. Decide no use in telling him I am serious.

Call parish convention delegates. Mike Maguire wants bishop who will cut overhead at the diocesan office, knows about meeting a payroll. Mrs. Arty loves present bishop but hopes we will elect a man who is "liturgically open". She is anxious to share with me her ideas for interpretive dances to show the Joyousness of Consecration. John Sellar knows just the man — gave invocation at national sales convention and "really leveled with God".

Decide I'd better tell Miss Dow about election. She's interested but knows there will never be another bishop like dear Bishop Garbee who con-

firmed her father back when bishops were bishops.

FRIDAY: Hear rumor of clergy caucus. Get letter from seminary classmate, last heard from on graduation day. Understands we are electing a bishop. As old friend, thinks I should know there are those who think he would be a good bishop, though of course he wouldn't push candidacy. Encloses color picture of Beautiful People family.

SATURDAY: Hear that clergy caucus deadlocked. Lay-clergy coalition formed. Also deadlocked. Holy Spirit apparently still out in cold.

ELECTION DAY: Doorbell rings. Three laymen from St. Schism's want to buy my breakfast. Inform them I fast before Communion. Seems to confuse them. Ask me if I have thought about Fr. Doore for bishop. Could not help thinking about him, having received three mailings on him. Thought at first he was running for national presidency of the Jolly Good Fellows.

Arrive at cathedral church. Go into candidate rooms. Electronic miracle. Mannikins of candidates standing there. Startled to press center of pectoral cross and find robot raising hand, saying "Defend, O Lord, this thy Child". Go over to projector. It breaks. Finally fix it and picture of candidate

in street clothes appears on screen. Change slide and there is overlay of candidate in rochet and chimere. Change slide again and overlay of cope and mitre. Next one is unusually relaxed shot of candidate in House of Bishops official blazer. Last one is candidate in bermuda shorts (black to show he is serious about his priesthood) and sport shirt (flowered to show he is just one of the boys).

Go into next room where there is film of candidates celebrating the Eucharist. First film he is in front of altar in traditional vestments using Prayer Book service. Second film he is in back of altar using Service Two. Is wearing tie-dyed chasuble with blacklight butterflies and chartreuse "Go, God, Go" slogans. Stole is rope of candy kisses. Celebrant flashes several

"smiles of celebration" toward camera.

Third room is full of tape recorders and has floor-to-ceiling blow-up portraits of candidates. Press first tape recorder and hear candidate singing "Come, Holy Ghost". Second tape has him preaching a stewardship sermon. Third has hypothetical interview between bishop and upset vestry. Candidate very benign, defers to greater wisdom of vestrymen. Wonder if pontifical voice equates with piety, good looks with spirituality.

Walk slowly out of room. Still don't know if any of the candidates pray, believe in the Incarnation, or can suffer fools gladly. Do know that one is champion skeet-shooter, three play slightly above-par golf, and one's hobby is bird-watch-



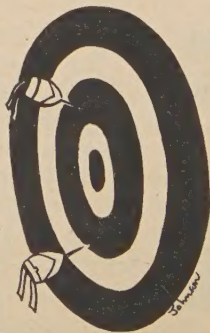
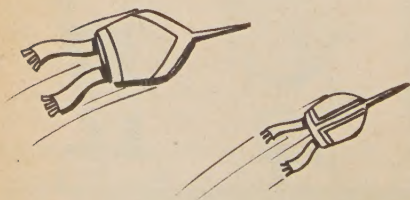
ing. Find side chapel. Try to pray. Fr. Neddie finds me, wants to talk about Fr. Cannon. I suggest we talk to God. Father Neddie leaves hurriedly. Altar Guild woman enters, Smooths fair linen. Perfects intricate placement of cruets. Rearranges flowers to hide wilting ones. I leave, too.

Time for election. Bishop gives little talk about how we must let Holy Spirit prevail. Explains that he himself has no preference, smiling in fatherly fashion at his administrative assistant, who looks humble. Explains that he will soon turn entire authority of diocese over to whomsoever is elected. Grasps his copy of *Constitution and Canons* a bit more firmly, emphasizes what he is saying by striking his ring on table top.

Join parish delegation. Mrs. Arty has found perfect candidate — wants me to nominate him as compromise candidate. He is leader of Holy Ghost Ecological Experimental Shar-

ing and Encounter Group. Ask if he knows theology. Mrs. A. is not sure but knows he has beautiful vibrations. Only last month his "floating parish" celebrated Mass of the New Awareness: Dinky-Twinkies and carrot juice as Communion elements, 48-kazoo musical accompaniment. Gave congregation new insights into "diversity of gifts".

Voting begins. Look over candidate list again. Names seem blurred and then realize I am crying. Look over at Fr. Henry, faithful priest, wise pastor, man of prayer. Notice Fr. Bertram thumbing through Prayer Book at one side of nave. Spent entire ministry in missions because convinced of their importance. See Fr. Anselm. Habitually stands up for Faith of the Church, so not considered relevant. None of them even considered for bishop. Look at list



again. Wonder if it could be made into giant dartboard and successor to the Apostles chosen that way.

First ballot taken. No candidate particularly strong. Second ballot taken. Fr. Tulma comes into convention. Just happens to be in diocese. Thought he would drop by and see old friends. Had no idea election was today. Notice travel folder in his pocket about location of next House of Bishops meeting.

No election on second ballot. Third ballot taken. Fr. Darning and Fr. Thrice come over to give me "inside information" about one candidate. Strongly advise me not to vote for him. Can't help remembering when candidate saved Fr. Darning's job and squashed vicious rumors about Fr. Thrice.

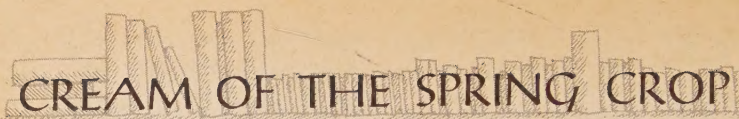
Third ballot indecisive. Fr. Avant nominates deaconess for bishop. Convention in uproar. Diocesan Chancellor points out that deaconess not canonically qualified, is not a priest. Fr. Avant cites case of Becket who was ordained priest, consecrated bishop almost simultaneously. Would give diocese opportunity to combine historical precedent and history-making with first woman bishop. Would be watershed election, highly relevant. Fr. Horace seems to be having seizure of some kind. Bishop noticeably pale.

Election continues. Bud Chambers tells me he will go into Pentecostal Church if certain candidate elected. Possibly provides strongest incentive yet to vote for that candidate.

Still no election. Decide to read Evening Prayer while waiting. No comfort in Old Testament. Lesson is from Jeremiah: "An appalling thing, an outrage, has appeared in this land: prophets prophesy lies and priests go hand in hand with them, and my people love to have it so."

Ballot taken one more time. Finally get a majority for a candidate whose entire ministry has been in quite different part of the country. Try to find someone who actually knows him. No luck. Parish delegates pleased. John Sellar liked the joke Bishop-elect used in his taped stewardship sermon. Mrs. Arty heard that he has written an Open-Ended Eucharistic Encounter. Fr. Hanks moves that we make election unanimous. Fr. H. outspoken earlier in saying he would leave diocese if candidate elected.

Convention ends with festival *Te Deum*. Proves constant relevancy of Prayer Book. Pray as never before: "O Lord, let thy mercy be upon us, as our trust is in thee. O Lord, in thee have I trusted; let me never be confounded".



CREAM OF THE SPRING CROP

INCREASING attention has been focused in recent years, by both clergy and laity, on Christian healing, but unfortunately not all of what has been said and written on the subject is sound doctrine. For that reason the Episcopal Book Club, which has searched and waited carefully for a book that would deal with the subject adequately, interestingly, and in a manner compatible with the teachings of the Church, selected Emily Gardiner Neal's *The Healing Power of Christ* as its spring "Book-of-the-Season."

Mrs. Neal approached the healing ministry some years ago with skepticism: a newspaper reporter and an agnostic, she interested herself in "faith healing" so that she could write an exposé of the subject. What she experienced not only changed her into a Christian, but also gave her the conviction that Christ's healing power today is exactly what it was in the beginning. Her work with folk suffering from bodily and spiritual illness now occupies most of her time; when at home in Pittsburgh she participates in healing services at her own parish church.

Mrs. Neal writes with compassion: she shares with her readers the despair and frustration that accompany pain, as well as the mystery of renewed wholeness of body and soul and the depth of joy that comes out of such experiences. Relying upon a combination of Scriptural and doctrinal precepts and a salty common sense, she plunges into the "nitty-gritty" questions: why is one person apparently healed the moment a prayer is offered, while another's prayers seem to go unheard? Can God really use our suffering for His purposes as we wait for the slow-to-come healing? If the sufferer's faith is weak, of what avail are the intercessions of others in his behalf?

More importantly, the author places the healing ministry within the Church and its eternal relevance. "However dynamic and important it may be, the healing ministry is only one of the ministries of the Church," she warns. "We go to church on Sundays for one purpose alone: to worship Almighty God as His people. Our motivation should not be what we get, but the giving of ourselves,

and in the giving, we receive Him whom we worship."

While recognizing that in the current charismatic revival "we are witnessing extraordinary manifestations of the Holy Spirit", Mrs. Neal devotes an entire chapter to a discussion of the abuses and excesses that can all too easily become evident. "Throughout the history of the Church there have been comparable periods of holy fire that have flamed through Christendom, only to burn out because of our abuse of the gifts bestowed upon us by the Holy Spirit of God." "According to Scripture, when you are baptized, you receive the Holy Spirit, and thus it is erroneous to regard glossolalia as the sole sign of having received the Spirit of God . . . The apostolic teaching on this point is clear: there are not two baptisms, one of water and one of the Spirit. There is only one baptism. 'By one Spirit are we all baptized into one body' (I Cor. 12:13). There is one Lord, one faith, one baptism' (Ephesians 4:5)."

In *The Healing Power of Christ* the emphasis is on the spiritual side — we must seek God for Himself and not merely for His healing gifts. Mrs. Neal offers many case histories that seem to be true miracles; she also tells of many other instances when physical healing

never takes place, but, however, lives are completely changed, and bitterness and despair give place to acceptance and a willingness to use illness and pain in God's service. She makes much of that idea that if we offer our suffering to God (if we take up our own cross and follow Him), He can take it and make use of it to help others. In any case, a healing service is not to be thought of as some sort of magic or as an effort to change God's mind.

In her introduction, Mrs. Neal says, "None of us understands the mystery of pain, suffering, and disease. Our Lord made no attempt to explain it. He simply healed [and made it] crystal clear that it [pain, etc.] was not of the kingdom of God. He has given us the means of grace to combat the enemy: prayer, sacrament, and healing rites, and when we use those God-given means, we invariably receive from Him either surcease from pain or the strength to understand it — and very often the gift of complete healing." She makes it quite clear that spiritual healing is not confined to physical illness — it touches every area of our lives, and promotes an awareness of God's love that helps us to meet and conquer many of the problems that confront us all, including the sense of meaning-

JOIN THE EBC AND GET THE BEST BOOKS

8M14-72B

ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, on the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, (d) the average cost of each selection is \$3.50, and (e) I may cancel my membership in the EBC at any time by giving due notice to the Club.

☐ I am enclosing \$14.00 in advance payment for four seasons, with the understanding that at the end of that period I may (1) repeat the advance payment, (2) continue my membership on a season-to-season basis, or (3) will tell the Club to cancel my membership.

☐ Bill me for each season's book when it is mailed.

☐ Begin my membership by sending me the 1972 spring selection, *The Healing Power of Christ*.

By paying for four seasons in advance, the book will cost me, as a member, only \$3.50; otherwise the selection will be billed to me at \$4.00, or 95c less than the regular retail price.

If I should not wish to keep the spring selection, I may return it for credit (within ten days after its arrival) — as I may do with any EBC selection.

My Name

Mailing Address

City, State, & Zip

Parish

CLIP, FILL OUT, AND MAIL

lessness of life, and also helps in the search for "identity" (who we are, why we are here, and what to do about it) with which so many people seem to be preoccupied.

Churchfolk will find in *The Healing Power of Christ* a faithful, reliable, and inspiring presentation of the Christian message of hope for the sick and suffering, a down-to-earth discussion of the good and not-so-good features of the healing ministry as it is manifested in the Church today, and above all an understanding of the relationship of that ministry to the Christian faith which we have been blessed to receive.—From "Embettidings"

(NOTE: *The Healing Power of Christ* is published at \$4.95 by Hawthorn Books, Inc., 700 Fifth Avenue, New York City 10011. See left column for obtaining the work as a selection of the EBC.)



As Christians, our first duty is to Christ. He is our Lord and Master and admits no divided service . . . The Church is the Body of Christ, and in it the love that we bear Him is transformed into the loyalty that we feel for the kingdom He Founded."—Irving Peak Johnson (1866-1947), III Bishop of Colorado.

The Anglican Digest

ACCORDING TO—

● A Bishop of the Philippine Episcopal Church (serving the Mountain Province): I have to do a lot of hiking when visiting the interior. I have just returned from a two weeks' missionary journey, hiking for twelve days and riding in a four-wheel-drive vehicle the rest of the trip, sleeping on bare boards, bamboo floors with light blankets, suffering from cold, fatigue, falls on slippery trails, leeches feasting on us, etc., but they are small crosses which we bear joyously in the Name of our suffering Lord and Saviour. Great opportunities are before us for service, "to clothe the naked, to house the strangers, to feed the hungry, to give drink to the thirsty, to visit the sick and the prisoners" — such must be attended to, otherwise "woe unto us".

● A priest in Brazil: "You know that I hold here in Brazil English language services once a month. There we gather all Anglican people from the several embassies together, and we may have British, Americans, Australians, and Canadians in our Episcopal Church on those Sundays. We use the American

Prayer Book. It is a very nice experience, and although my English is not the best, I think they like it all. Important it is that we gather around the Prayer Book, our precious heritage of great days in Church history."

● The Chairman of the General Convention's Standing Liturgical Commission: People who want to be heard concerning the Trial Liturgies should write (1) to their own Diocesan Liturgical Commission in care of the Bishop's office (the letter will be forwarded), and (2) to the Rev'd Leo Malania, 815 Second Avenue, New York City 10017, who is the Co-ordinator for Prayer Book Revision.

● A letter: Yes, we have much to be thankful for, I am more thankful for my faith than ever before. Why? Because so many so-called higher-ups have tried to shake me down — unsuccessfully.

● The Presiding Bishop: The first "Personal Message" seemed to strike a responsive chord, and I am both surprised and delighted that it did. Into the hundreds, men and women

wrote to the Presiding Bishop, covering just about the entire spectrum of the personal and the institutional, the supportive and unabashedly critical. Some picked up the idea of responding when the "Personal Message" was reprinted in a diocesan publication. To all I say thanks, thanks. Please continue. I'm in this to stay. Until the money runs out, anyway. But I have to say to some of you — apologetically — I short-changed you. There are letters with direct questions in them still to be answered by me. It isn't quite fair to ask you to be patient a while longer, but I'm asking you so to be. I intend to keep up my end of the bargain — to communicate. So, keep at me until I do.—A second "Personal Note." [The Presiding Bishop's Address is 815 Second Ave., New York City, 10017.]

● The Diocese of Pennsylvania (the Philadelphia area): Most [insurance] companies, after bad losses in the last two or three years, have become very tough in refusing to renew policies, or even in cancelling policies in the middle of their terms. Perpetual policies of stock companies are in many cases being cancelled. Some companies shy away from church risks. Others refuse to insure risks in certain geographical sections of the city. Through it all, the

Church Insurance Company [a contributing affiliate of the Church Pension Fund] has continued to take good care of us, and their steadfastness in providing full insurance at economical rates is most valuable.

● A laywoman: If there had been half the instruction given and received on the 1928 Prayer Book as there is on these truly "trial" services, I don't think we would have needed a new Prayer Book.

● A junior warden: When you move to a new parish, don't try to reform it — at least, not right away. What was done, say, in the cathedral parish you came from, isn't necessarily the best procedure elsewhere; in any case, there's no need to offend the good people who have been keeping the Church alive in a small-town parish for many years. Be considerate, listen, and go along with the new group, and in good time your "improvement" hints will be acceptable to them. If it were not for the likes of Mr. Oldman and Mrs. Tottering, you might not have found even a church to worship in; be kind and polite, and they'll respond by being receptive to your ideas.

● A parishioner: Our priest tells me that he has a "day off", but when I could not figure out which day it was, I up and asked him. He assured me that

during the week he felt certain he had enough hours off which, if put together, would make a whole day off. I am not bragging about what our priest does; I just wish that more priests would give a bit more of themselves at the altar so that if and when the people of our sick world ever get tired of wandering about in the muck there will be a place to which they can return, and find it the same as when they left it — something familiar, home, a sanctuary, and that the altar has been kept as ever before — an eternal well of strength from which to draw to meet the adversities outside the House of God.

● A layman: It seems that some one has revived the notion that the primary concern of the Church is worship; next we may discover the guidance of Christian principles.

● A layman: I did something today that astonished me. (I think it was partly on the basis of something I had read in TAD.) After lunch I went into town to do various errands — mail a parcel at the post office, call at a couple of stationery stores, and spend the rest of the afternoon at the library. It was a familiar routine — I have done the same things on countless days, but this day I gave thanks to God every time I encountered

somebody, or somebody did something for me. While I was standing in line at the post office I gave thanks for the people who work there. I was embarrassed to realize that I had never done anything like that before. The effect was quite magical — and so simple. We are told to do it, of course, in I Thessalonians 5: 17-18 ("Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you."), but how many of us do so? Once you do it, however, you will never be the same again.

● *The Quebec Diocesan Gazette*: If you give a dollar to a beggar, there's no administrative overhead. If you want to be more selective, according to the National Association of Life Underwriters, it costs a private charity 27 cents to get your dollar, it costs the government \$3, but it costs the Church only eight cents.

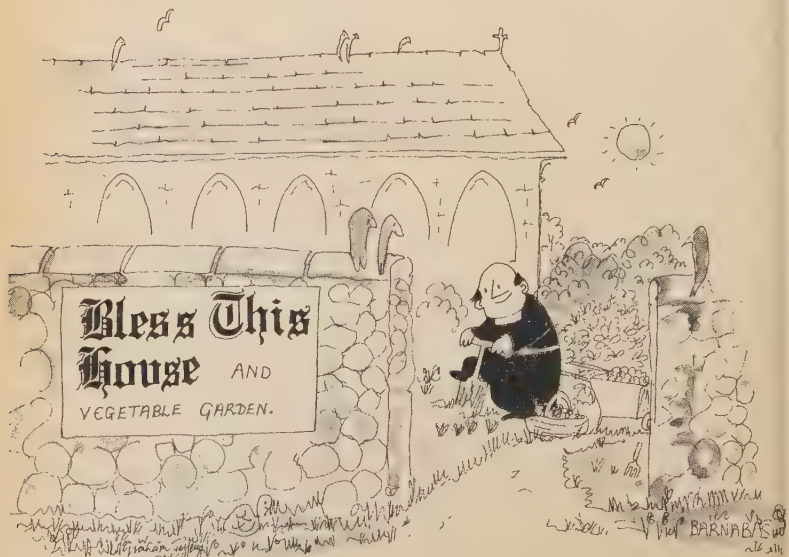
● A hospital chaplain: Did you ever notice that a hole looks deeper from the bottom than from the top? Trouble is like a hole: the way it looks to us depends upon whether we are in it or helping some one else out of it. When our work places us customarily in the position of being out and looking in, it will help keep us close to people to remember what it looks like

from the inside out. We will have more understanding of their sense of desperation, and also more capacity to accept their gratitude — then, when we fall into a hole ourselves, it may not be too unfamiliar a position.

● A layman: Since returning to the States in 1962 I have observed what appears to be an intrusion of unwholesome influences: both laity and clergy have adopted the mood and attitudes of a disorganized society, and common decency and dignity have both been disregarded. I suspect that our young people are being brainwashed; we hear much talk about the

ecology, sociology, psychology, and all the rest, but very little of it has to do with theology. I wish all Churchmen would join in a united effort to strengthen the Church's place in our society: our would-be priests should be thoroughly educated in the faith and practice of the Church before ordination, and afterwards they should preach, and teach the laity the Church's authority in doctrine, discipline, and worship; the true ministry of the Church should be made clear.

● A British churchman: Hossa's lament that there is no knowledge of God in the land has a curiously up-to-date



ring; the fact that he made his comment two thousand seven hundred years ago proves, I think, the power of the Holy Spirit and gives ground for hope.

● "Embertydings": Despite the more-than-curious state of the Church and the almost incredible things that are happening in and to it, good books — books that really serve the Church — continue, thank God, to be written, and, fortunately, the Episcopal Book Club has been able to select the "cream of the crop". Some tiptop ones are coming up, including some that have been many years in the preparation. (See page eight for more EBC information.)

● Two Canadians: *A priest*: After a period in which jazz mass and similar contemporary-style services have been popular, there is a reaction: we are going into a silent kick, and young people are looking for mystery again. On Thursday evenings we have a Eucharist for them; they also spend five minutes in silence on their knees. *A layman*: A look at the newsstands and bookstalls today would show that this is not the time for the Church to be getting secular — people are spiritually hungry.

● A Byzantine scholar: As for women priests, I tell my wife that if we ever get them in the

Episcopal Church, I shall ask to be received into the Greek Orthodox Communion — which I think would be glad to have me. I have known at close quarters a number of women — grandmother, four aunts, mother, mother-in-law, wife, two daughters — and they have all been excellent people, carrying out their roles as women in exemplary ways. Women can do things that men cannot do, and the majority are happy that way.

● A priest: We should not try to make the Christian religion "relevant" to today's youth: rather our concern should be to make today's youth "relate" to the religion which is the product of the experience of countless souls who have known and loved their Creator God.

● A parish bulletin: The Episcopal Church supports over 90 homes for the elderly, 80 hospitals, rest homes, clinics and maternity centers, 70 facilities for ministering to delinquent youth, unwed mothers, exceptional children, low income families, and orphans.

● An Arizona Churchwoman: I am 67 years old and I ride a bicycle to and from work, two miles each way. At first the traffic worried me and the up-grades seemed very tiring, but a few days ago I got the idea (maybe the dear Lord gave it

to me) of saying a silent "God bless you" and giving a smile to every one who met or passed me, in cars or afoot. I don't know how much good it may do them, but it has brightened my daily trips tremendously. The grades don't seem so steep and the cars don't worry me so much, and my own heart is lighter and more joyous.

● A letter: The faith of the Church today appears to be largely with the informed laity. I say informed because I know of many parishes in this diocese where priests have done a bang-up job of teaching their people the faith — and how to practice it. My predecessors did just that, and by God's help so will I: it is my avowed duty — and joy.

● The retired (1969) Bishop of Hawaii (the Right Rev'd Harry Sherbourne Kennedy), in an address before the Convention of East Carolina (a third of North Carolina), as reported in *The Living Church*: There are vandals in the Church today, just as there were in the days of the prophets. Quoting the text, "They break down the carved wood of the temple with their axes and their hammers," he said that the same process is apparent today in national life and in the Church. Just as in the days of the judges, when there was no king in Israel and

every man did what was right in his own eyes, thus producing anarchy, so today many of our leaders do their own things without regard to the rights of others. "They say, 'God, this is what we are going to do. We hope you like it.'" Defining vandals in the Church as "kooky clergymen and batty bishops", he said that they are driving people away from the Church, reducing income, and generating bitterness.

● The Bishop of Arizona: We have never had a Department of Evangelism in this diocese which may be good or bad. I know that I shall be faulted as simplistic in my contention that

THIS LITTLE TRICK IS TO
REMINDE YOU THAT ON YOUR
BIRTHDAY YOUR TADOLLAR IS
ALWAYS MORE THAN WELCOME

basic evangelism is bringing some one to baptism and confirmation. Sponsoring a baptismal candidate in committing his life to Christ has always been the heart of Christian evangelism and always will be.

● The London *Church Times* in a review: The book shows modern theology (including Anglican theology) and contends, most valuably, that the fundamental trouble lies in the

contemporary neglect of the mystical element in true religion. This is coupled with the warning that modern liturgical revision is robbing religion of its essential numinous element.

● A parish priest (in *The Living Church*): I have a typical suburban parish. I have been wrestling with the problems of Church School curricula for 35 years, and know something of the difficulties that Church School teachers face. This fall I introduced the Teal Curriculum. It is a very short time to assess it, but so far the teachers (19 of them) have been unanimous in their praises and their general comment is, "Now we have something to teach." (The Teal Curriculum, POB 348, Granby, Colorado 80446, will send information on request.)

● The Bishop of Southwest Florida (see city: St. Petersburg): The use of our "Trial Services" for the several sacraments and offices, as substitutes for those in the Book of Common Prayer, has created considerable confusion. Members of the clergy have been notified which of the trial uses are approved and not approved for use in this diocese. (I do not know of any infractions of the liturgical directives that I, as Bishop, have issued.) We went through three years of experi-

mentation with the so-called Trial Liturgy of 1967, and the many alternatives that were approved by the South Bend General Convention. Now three Eucharistic Rites are submitted for trial use, to parts of which much opposition is heard and about which serious theological questions have been raised. There are attempts to conform to the language of Roman rites, to adopt the non-liturgical and non-sacramental language and ideas of our Protestant brethren, and to conform to practices of the Eastern Orthodox Church. So long as I am a bishop, I will stand for the heritage which is ours.

● The rector of a New York City parish, in rejecting a request to use the parish house and the church itself for an about-to-be-formed "church for homosexuals": I question the justification for organizing a separate sect or congregation for homosexuals or anyone else, their arguments notwithstanding. The Church, if it is to be the Church of Christ and not a club, ought to be the most inclusive body in the world. It should be the one place where all sorts and conditions of people, no matter what their sex, age, race, station in life, education, etc., come together to realize their essential unity as members of each other under

the one God and Father of us all. All too much the world puts the accent on differences, often resenting and disliking whoever or whatever is different. The Church exists to bring together and reconcile the different, the estranged, and the separated. Let us ever seek to have it so in this parish.

● A mission priest: I am the vicar of the largest and only [Episcopal] Church in the largest town in the largest county of the second largest state, all of which goes to show that (1) anybody can accomplish almost anything and (2) everything is relative.

● A parish priest and sometime dance-bander: Two jazz bands, visiting our town for a Jazz Festival, played for Sunday services in a Baptist and a Methodist church. There was a time when jazz music was for dancing and it was designed and played so that the listener found it difficult to keep his feet still. In those days jazzmen took a good deal of criticism from

Baptist and Methodist preachers who assured us that social dancing is sinful and that the musicians who aid and abet such dancing thereby participate in the sins of the dancers. We attended the jazz festival (not the aforementioned church services) and it is our opinion that the churches have nothing to fear in the jazz which young musicians compose and render nowadays; there isn't a dance step in an earful. No one could dance to the new brand of jazz if his life depended on it. Technically the new jazz is great and the instrumentalists who perform it are superior to those who played jazz a generation ago; but the spirit has gone out of their music; it has no feeling, it is too loud to put one to sleep but too humdrum to inspire one to physical exertion. The no-dance Christians had peppier rhythms in their old "Jesus calls us" type of hymns and we can assure them that they will find no corrupting influences in the new jazz.

IN HOC SIGNUM

*Behind his name a priest puts a cross
To show the world that Christ is his boss,
But a bishop, before his name draws his crossing
To reveal that he, in Christ's Name, does the bossing.*

—Anonymous

LETTER

I OPEN William Heskiah's letter — it's a miracle that it ever reached us. I look at his handwriting, smile broadly, and guess he has had two years' formal education. Even so, he is teaching others to read and write and is preparing men for baptism at the mine, 60 miles from Windhoek. His letter is a manifesto in itself, for it explains the Church's mission in Damaraland and he can't write enough love in it. Now he is calling to us to come and bring the Holy Communion to his brethren, to bring catechisms, Prayer Books and Bibles.

Here in Windhoek we have a man just like him, Elias by name, who works as a cleaner in our little school. St. Paul would have reveled in his missionary zeal and concern for souls. Every Saturday he walks three miles to an African compound on the edge of the city where he visits the hundreds of men who live in the squalid barracks, and delivers Bibles and the one or two other pieces of literature we have; so far this year he has sold \$400 worth of books. Let's have a look though, at William Heskiah's letter.

With greetings

Dear Our Bishop, or priest,

I am writing this letter to inform you, that we want a priest to come and visit us here at Metchless mine the Metchless mine is at west of Windhoek there only 25 miles from Windhoek to Metchless mine. please father if you shall come? first let us know before you come! and then come with some books and Kuanjama Provincial Catechisms also Oshijuanjama old bibles books New testaments All books of Oshijuanjama we want them very much and English standard two and 3 come with them one dozen

We are greets our bishop and priests very much

I am your son

William Heskiah

27 W/hoek South West Africa

St. Paul wrote to Timothy, his disciple, "When you come brink the cloak I left with Carpus in Troas, and the scrolls, especially the parchment ones."

Of course we'll go. We will bump over unmade roads, or, if we are lucky, there might be a strip of tar. We will arrive hot, tired and dusty, eyes burn-

ing. The people will come running with eyes shining to greet us. There will be handclasps, laughs, and shouting, "The Bishop is here! Our friends from Windhoek have come! Everybody come to the service!"

The Bibles and Prayer Books will be placed with the catechisms on the white, dusty top of the truck. Loving hands will touch them, examine them. Pockets will be searched for a few precious coins. The men work for one Rand (\$1.40) a day or less. Their wives and children, forbidden by law to join them, are some 500 miles away in distant Ovamboland.

At night William Heskiah will gather them. They will be taught to read and write by learning their catechism. "Who made you? . . . God made me . . . Why did He make you? . . . To know Him, love Him and serve Him." "Good, you answer well, you can go to next class. Now write out words in your books." Ball point pens are produced, grown men, some of them in their late thirties, grapple with the curled paper of a child's exercise book.

At our school at St. Mary's, Odibo, everyone is rejoicing: we had the best examination results ever: 64% of our students passed their exams; they will go on to be priests, teachers, nurses, mine workers, clerks:

but for the men at Metchless mine, William Heskiah is their only hope.

FIRST LET US KNOW IF YOU SHALL COME, AND THEN COME WITH BOOKS

Please help us to get the Gospel to them. Remember with love and pride catechist William Heskiah in your prayers.

✠Colin Damaraland

NOTE: The Right Rev'd Colin Winter was deported from South West Africa 4 March, but the Church in Damaraland remains an operating, effective ministry. Contributions for the work there may be addressed to the Church of St. John the Divine, 1603 North Boulevard, Houston, Texas 77006.



TRAINING

WILLIAM Shakespeare's only formal education was received at the hands of his priest at Trinity Church, Stratford-on-Avon, where his body is now buried and where he was baptized, confirmed, and served as a vestryman. His eloquent use of the English language was learned from a lifetime hearing of the Prayer Book and Bible, and his plays are packed with phrases or definite allusions to both.—Taddled from a parish bulletin

WE RECOMMEND

◆ Some time saying or doing a little something special for your faithful parish priest just to let him know that you too care about his work. He's in the trenches (the parish), where the real fighting is being done (teaching the people the Faith and how to practice it), but because he is often confused and disheartened by what goes on at and comes out of, say, division headquarters and even higher places, he needs all the encouragement and support you can give him.

◆ To all devotees of the writings of C. S. Lewis, membership in the New York C. S. Lewis Society, which publishes a monthly bulletin packed with quotations and comments. It's not for just New Yorkers — the Society is now in touch with people in 36 states and nine foreign countries, and will welcome more contacts. Inquiries should be addressed to Mrs. John Kirkpatrick, 466 Orange Street, New Haven, Connecticut 06511, who serves as secretary-treasurer.

◆ With reservations: *Pentecostalism*, a recently published 48-page leaflet, put out by Forward

Movement Publications, 412 Sycamore Street, Cincinnati, Ohio 45202 (price, 20 cents). Based on a 1970 report from a special committee of the United Presbyterian Church, it is worth studying for its clear definitions and analysis of the scope of the Pentecostal movement, which, as the retired Bishop of Pittsburgh succinctly states on the title page, "should be approached with caution, studied carefully, analyzed, and, when possible, accepted but not promoted". Our reservations are due to the fact that the leaflet does not indicate (as we feel it should) the existence within the dogma of the Church of a well-defined Doctrine of the Holy Spirit, and the emphasis placed by the Church on the centrality of the Sacraments, especially Holy Baptism and the Lord's Supper, as the principal means whereby the Christian receives the grace of the Holy Spirit.

◆ Some time when you are in London and in the vicinity of the British Museum, dropping in (better still, planning to go to) Saint George's Church, Bloomsbury Way (three blocks

south of the Museum). The building was put up in 1720-1731 by a student of Christopher Wren, is Corinthian in style, but is topped by an incongruous statue of George I that was a butt for the wits of the period. More importantly, there's an 8:00 a.m. celebration of the Holy Communion every day and an extra one (a sung Eucharist) on Sundays at 10:00 a.m.; there are also celebrations on Wednesdays and festival days at 1:10 p.m.; the full sacramental life of the Church is available.

♦ For keeping up with what is going on in the Church: A trial subscription (\$2.00 for 18 weeks) to *The Living Church*, 407 East Michigan Street, Milwaukee, Wisconsin 53202. You'll have fair reporting on the actions of the General Convention's Executive Council, the various dioceses of the American Church and provinces of the Anglican Communion, articles on timely subjects, reviews of new books and music, editorials (guest or otherwise), welcome cartoons (rare these days), and, best of all, the thinking of members of the clergy and laity in the letters column.

♦ Helping a hobbyist who has spent 40 years collecting pictures and histories of churches in the U.S.A. (he now has 11,000 churches, and estimates

that more than 2,000 Episcopal ones are represented): Mr. Russell J. Titus, 170 Pilgrim Parkway, Warwick, Rhode Island 02888, who would like to have a picture (newspaper, church bulletin, postcard, etc.) of your church, with a brief history attached. He'll give the collection to a library eventually.

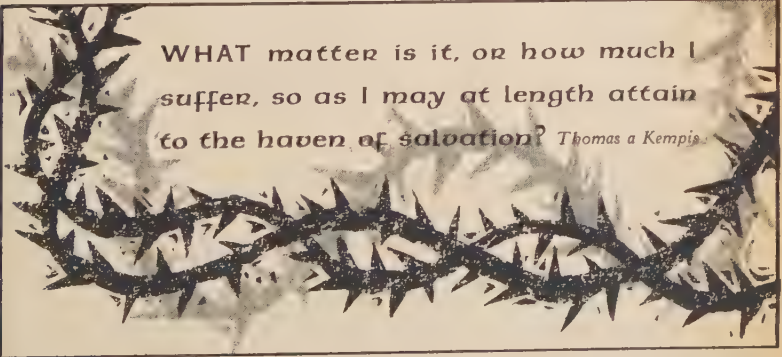
♦ As a source of up-to-date books about the Church: The Library of St. Bede, in the Jessie Ball duPont Library, University of the South, Sewanee, Tennessee 37375. Not only was St. Bede's Library top-notch to start with, but it is being enlarged all the time: in the last sixteen months over 300 newly published titles have been acquired. The library is worth using — and supporting by will and deed.

♦ Two new and magnificent reference volumes, of exceptional interest to all who use the Bible for instruction and edification: *Who's Who in the Old Testament*, by Joan Comay, and *Who's Who in the New Testament*, by Ronald Brownrigg (Holt, Rinehart, and Winston, 383 Madison Avenue, New York City 10017: \$14.95 each volume). The Old Testament book has some three thousand separate entries, bringing vividly to life patriarchs, kings, prophets, and a host of lesser *dramatis personae*: every

person mentioned in the Old Testament and the Apocrypha is included; there are profuse and excellent illustrations. Notable Jewish scholars have given their help and advice in the compilation. The author of the New Testament is a priest of the Church of England. It is equally comprehensive, clearly written, and superbly illustrated. Either or both of the handsome and rewarding reference books would make an ideal present for any priest from his people, or indeed for any Christians to give to one another.

◆ When you run across a quotation that could be used as the text of a bookmark for the Episcopal Book Club, why not copy it off and send it, along with the source, etc., to Hillspeak?

◆ To anybody looking for a keynote speaker for some diocesan to-do: Write to Missouri's Attorney General, John C. Danforth. (he is also a priest), Jefferson City 65101, and ask him to make a speech similar to the one given before a conference of laymen at DuBose Center, Monteagle, Tennessee, last September. Excerpts: "We have done such a poor job of presenting the rudiments of the faith itself that we are in no manner analogous to the early martyrs of the Church. People may want to stone us for other reasons, but certainly not for the sake of the Christian faith, for we have failed to explain the faith to the stone throwers, and they in turn have not had to face the enormous and very real consequences that



WHAT matter is it, or how much I
suffer, so as I may at length attain
to the haven of salvation? *Thomas a Kempis*

The 1972 spring EBC bookmark somewhat reduced. Black and green ink on white stock. A packet of 25 sells for 35 cents, or three packets for \$1.00; no postage is charged when an order is accompanied by remittance. Be sure to specify 72-A.

Christianity does in fact have for their lives and for their society . . . The younger generation has a marvelous eye for finding what is artificial and contrived and phony: if we think we are winning them over by abandoning theology for a popular cause, we have a rude awakening coming . . . The preaching of the Church is in vain unless that preaching is founded on the theological premise of the Risen Lord . . . Modern man is crying out for a word of assurance, for a word of hope, and the Church can answer that cry . . . It is not the message of a Church straining to be relevant, straining to keep itself alive by seeming to be on top of current events, nor is it a theological abstraction: it is the message of a believing Church to a world which has lost faith in itself."

♦ As a little support for the opponents of the ordination of women: A rereading of pages 185 ff. in *Beauty and the Bands and Other Papers*, by Kenneth Escott Kirk (Bishop of Oxford, 1937-1955), published by Seabury Press in 1957. "Nothing contained [in the historic facts of our Lord's ministry and the expansion of the primitive Council] suggests that in essence there is any inferiority of woman to man before God . . . But it is to be observed that the

difference of function between men and women as regards the organized and official ministry of the Church is as clearly marked in the New Testament as [it has been] ever since. There were devoted women who 'ministered to Jesus', but not one of them was chosen to be among the Twelve upon whom the apostleship was by our Lord's selection to be conferred. Women, even more than men, were the earliest witnesses of the fact that the Lord had risen; but not one of them was chosen by the Church to give official testimony of the fact to the world. A Church which prides itself upon its loyalty to the guidance of Holy Scripture . . . must needs take cognizance of [such] facts."

♦ To seminarians, men who are considering a vocation to the priesthood, and good priests who need to re-examine the eternal verities of their calling (and all priests do): *Being A Priest*, by Jeremy Saville, with a foreword by the Bishop of Crediton, S.P.C.K., London, 20p. It's a little paperback volume, 32 pages in all, and in it a parish priest sets forth the "ifs" and "buts" (he is a Church of England priest, but the problems that concern him and the answers he offers apply equally to American parish situations), and concludes

"what more can a man want than this?". You might want to order a few extra — it is a helpful booklet to place in the hands of a troubled fellow priest or questioning postulant.

◆ A round of applause for the Women of Grace Church, Carlsbad (Diocese of New Mexico and Southwest Texas), for putting out their 80-page *Seasoned Cooking*, some 300 home-tested recipes for just about everything that a housewife might need and enjoy, and for arranging the recipes according to the seasons of the Christian Year — Advent, Christmastide, and so on, with helpful hints for holiday customs; there is also an index, and it's all done in big type. The book sells for \$2.50, postpaid, Box PP, Carlsbad, New Mexico 88220.

◆ That you not fail to make use of the special envelope (it was mailed early in January) to send *The Anglican Digest* your 1972 dollar — if your happy birthday anniversary falls in May, or June.

◆ A nice pat on the back of priests who pack their bulletins with sound and helpful teachings of the Church. It takes quite a bit of time, often some research, and a great deal of love to put out a good parish bulletin. We've been receiving parish bulletins since 1958, when TAD began, and many of them

can be counted on to supply goodies and are eagerly awaited. Even without correspondence or personal knowledge, we can pretty well tell from a bulletin what kind of priest the parish has: if he wants his people to know and practice the faith, his bulletin will show it.

◆ That somebody with the money and know-how would seriously consider putting in an educational television station near Eureka Springs, Arkansas. The high elevation would assure a wide range of reception, more and more people who have enjoyed PBS programs are retiring to this area, and the nearest such station is in Tulsa, Oklahoma, about 150 miles west, but it fails to reach these parts. Besides all that, you can't beat living here.

◆ For a good look at the religious life of one of the Church's great poets, and a Nobel prize winner: *T. S. Eliot: A Memoir*, by Robert Sencourt (he was a long-time close friend of Eliot's), published by Dodd, Mead & Co., 79 Madison Avenue, New York City 10016, at \$8.95. Thanks to a meeting and visit with one of England's staunchest Anglicans (father of the Lord Halifax who was ambassador to the United States), Eliot was introduced to the Church and was subsequently baptized (St. Pe-

ter's Day, 1927, when he was 38 years old) and confirmed (by the Bishop of Oxford, who had succeeded the great Charles Gore). "For twenty years he had been in a spiritual 'waste land' ['Not only a lost soul but a lost sheep'], first cutting the deeply emotional links with his family's [Unitarian] worship, then toying with Indian mysticism, then impelled by Dante towards the one Catholic and Apostolic Church, and finally drawn towards Anglicanism by his meeting with Lord Halifax and his love of England." For five years or so he lived with the Vicar of Saint Stephen's, Kensington, and his curates (he took his meals out), where he wrote *Murder in the Cathedral* and *The Family Reunion*; he went to the Eucharist every day, became the Vicar's Warden, and was actively connected with the parish for more than thirty years. Later, his London sacramental home was Saint Simon's, Kentish Town,

and as long as his strength allowed he went there every two months for his confession; afterwards he would send a car to fetch the priest to his home. He died 4 January 1965 and his ashes were buried, as planned, in St. Michael's Church, East Coker, above which spot is the plaque, "Of your Charity pray for the repose of the soul of Thomas Stearns Eliot, Poet."

[We still wish that some American TV network or advertiser would be bright enough to put on George Hoellering's masterpiece film of Eliot's *Murder in the Cathedral*. With the revival of interest in good drama and things English (the Henry VIII and Elizabeth I series), the Thomas à Becket play could not fail to achieve rave notices. Mr. Eliot not only recorded the whole play to give some idea of the rhythms and emphasis desired, but he later did separately the voice of the Fourth Tempter — the one used in the film. The materials for

ALPHABETEAUSE

An old church in Wales has a mysterious inscription carved over the door above the Ten Commandments. A scholar discovered that, by adding a single letter, and only that letter, throughout the phrase, it made sense. So try your luck on:

PRSVRYPRFCTMN
VRKPTHTSPRCPTSTN

(Answer on page 28)

—A parish bulletin

the costumes were woven exactly as they were done in the 12th century, and everything else was made to conform to the time and place. Mr. Eliot's publishers, Faber & Faber, Ltd., 3 Queen Square (a new address), London WC1, who also did a book on the film itself, can surely direct inquiries to the producer.]

♦ To anybody whose job it is to hear complaints about, say, the Trial Services, the General Convention's Special Program, a wild priest, or whatever may be disturbing the Church: Remember that the people who write or speak to you are primarily concerned about the Church and its well-being — the wholesomeness of sound doctrine, discipline, and worship that they, through the years, have been trained to admire and follow, and win converts to. They love the Church and they speak in love and with respect for both you and their Church, and probably from years of experience; there is also a good chance that they have given much thought to their expressions. A good pastor hears his sheep, for now and then they know dangerous ground better than he does. If you yourself should not like the burden of their message, or disagree with it, remember that they may be right and you wrong. In any

case, and especially in these days when "grass root" opinions are so widely and publicly sought, the faithful have the right to expect fair and polite, if not gentle or even fatherly, consideration. No Christian castigates a hurt member of his family.

♦ An opinion prepared by the Legal Committee of the American Church Union: The Resolution of the Houston General Convention, which declared deaconesses to be within the diaconate, and the Canon, which authorized the ordination of women to the diaconate, are in conflict with the Book of Common Prayer and the Church's Constitution, and are therefore null and void. The opinion (13 typewritten pages, single space) does not address itself to the question of eligibility of women to receive Holy Orders, but rightly maintains that the only constitutional process that would allow the ordination of women as deacons is to amend the Ordinal of the Prayer Book — and that would require the favorable action of two successive General Conventions. All deputies to the 1973 General Convention and all bishops should study the report; moreover, it is clear, detailed, and unbiased — a legal opinion. Order from the committee chairman, the Rev'd Francis W.

Read (a member of the California State Bar), American Church Union, 60 Rockledge Drive, Pelham, New York 10803; it would be nice to enclose, say, a dollar bill with the order.

ANSWER TO ALPHABETEASE

(Page 26)

Persevere, ye perfect men,
Ever keep these precepts ten.

♦ Anybody going to Europe: Write to the Diocese of Gibraltar and Fulham, 19 Brunswick Gardens, London W8, and ask for a copy of the 1971 winter issue of the *Diocesan Gazette* (it's about the size of TAD): you'll not only have information about Cannes, Florence, and the like, but the eight center pages will give you a complete listing (with addresses, priests, telephone numbers, and hours of services) of all Anglican churches and chaplaincies in Europe — from Austria right down the line to Yugoslavia.

Enclose, say, a dollar bill for postage and trouble. (English churches and chaplaincies in under the direction of an English bishop [he signs himself ✠ John Fulham and Gibraltar, a combination of his suffrage to the Bishop of London and his oversight of the Diocese of Gibraltar], and the American ones under the former Bishop of Okinawa, the Right Rev'd Edmond Lee Browning, who resides in Germany. As an outgrowth of the Canterbury Conference of 1970, the two Bishops were given joint commissions which allowed each to work in the other's jurisdiction.)

♦ To anybody interested in (1) missions, and (2) the religious life: *A Work Begun: the Story of the Cowley Fathers in India 1874-1967*, by H. E. W. Slade, S.S.J.E., published at £ 1.00/20s by S.P.C.K., Holy Trinity Church, Marylebone Road, London NW1, England.

Where there is charity and wisdom, there is neither fear nor ignorance.

Where there is patience and humility, there is neither anger nor worry.

Where there is poverty and joy, there is neither cupidity nor avarice.

Where there is quiet and meditation, there is neither solicitude nor dissipation.

Where there is the fear of the Lord to guard the house, the enemy cannot find a way to enter.

—Saint Francis of Assisi

The Anglican Digest

THE REV'D MR. DODGSON

ASK ANYBODY, "Who was Lewis Carroll?" The reply will almost certainly be, "The author of *Alice in Wonderland*." Then ask, "What was his real name?" or "What else did he write?", and you will be lucky if you get an answer. The man who wrote his famous children's story under that pen name was a man of many talents and interests.

Author, poet, mathematician and amateur photographer, the Rev'd Charles Lutwidge Dodgson, who lived from 1832-1898, was educated at Christ Church College, Oxford, where he had a distinguished career; he took deacon's orders in 1861 and taught mathematics at his college for more than twenty years.

Under his own name, he wrote learned works on ethics, logic, mathematics, and religion, but the public knew nothing of the quiet, stuttering clergyman until one day in 1865, when as Lewis Carroll, he leapt into fame with the publishing of *Alice's Adventures in Wonderland*.

How the shy, young bachelor who loved children was inspired to create his enchanting tale is an interesting story in itself. It

all began on a hot July afternoon in 1862 when Dodgson and a friend, a Canon Duckworth, took three young children on a river picnic: Lorina, Alice, and Edith Liddell, daughters of the Dean of Christ Church Cathedral, Oxford. After a while, Alice, who was Dodgson's favorite, became bored and begged him for a story "with plenty of nonsense in it!" Mr. Dodgson thought hard, then began the story which was destined to delight generations of children all over the world.

The girls were enthralled as the white rabbit with a watch chain, along with many other fascinating characters, came to life. He grew weary of talking and tried to break off the tale until another time, but was unable to resist the children's pleas for more. The party did not return to the deanery until 8:30 that evening.

Before going to bed, Dodgson was encouraged by Canon Duckworth to write down the story while it was still fresh in his memory. He did so, scribbling on into the small hours of the morning by the light of an oil lamp. Later, he wrote it down more carefully, added

some illustrations, and gave the manuscript to Alice Liddell with no thought of any wider circulation.

Some two years later, he was urged to send the story to a publisher, but before doing so, Dodgson revised the manuscript, added new chapters, jokes, and characters so that the tale finally became almost twice its original length.

It soon became an enormous success. Queen Victoria so enjoyed reading it that she asked to see all the rest of the author's works, not realizing his versatility. She must have been amazed to receive such works as *Condensation of Determinants* and *The Fifth Book of Euclid Treated Algebraically, so Far as it Relates to Commensurable Magnitudes*.

Through the Looking Glass

was published in 1871 as a sequel to Alice, but it never achieved the popularity of the first book.

Apart from children, teaching, and writing, Dodgson's other great interest was photography. His talent in that field can be seen in his fine portraits of some of the most eminent people of the times. Alfred, Lord Tennyson, John Ruskin, Michael Faraday, bishops and professors were among those who posed for him; he also took charming photographs of many children, including Alice Liddell.

Many people, famous and otherwise, have more talents and achievements than are generally known; Lewis Carroll — Charles Lutwidge Dodgson, deacon, was no exception.

—*Church News* (England)

Ye shall . . . pray for the ministers of God's Holy Word and Sacraments

A PRAYER FOR THE SUMMER EMBER DAYS

*Being the Wednesday, Friday, and Saturday after the
Feast of Pentecost, commonly called Whitsunday*

O GOD, who dost ever hallow and protect thy Church; Raise up therein, through thy Spirit, good and faithful stewards of the mysteries of Christ, that by their ministry and example thy people may abide in thy favour and be guided in the way of truth; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God, world without end. *Amen.*



PRAYERS



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments: [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next three months, are all commended to the prayers of the faithful. (Remove this page and keep in your Prayer Book.)

APRIL

- 4 *William Evan Sanders* (1962), Bishop Coadjutor of Tennessee
- Ned Cole, Jr.* (1964), VII Bishop of Central New York
- 16 *George Leslie Cadigan* (1959), VII Bishop of Missouri
- 19 *Edward Randolph Welles* (1950), IV Bishop of West Missouri
- Cedric Earl Mills* (1963), I Bishop of the Virgin Islands
- 20 *Luc Anatole Jacques Garnier*, III Bishop of Haiti
- 21 *Francis Eric Irving Bloy* (1948), III Bishop of Los Angeles
- 25 *David Benson Reed* (1964), Bishop Coadjutor of Kentucky
- William Moultrie Moore, Jr.* (1967), Suffragan Bishop of North Carolina
- 29 *John Pares Craine* (1957), VII Bishop of Indianapolis
- Ivol Ira Curtis* (1960), V Bishop of Olympia

MAY

- 1 *William Forman Creighton* (1959), V Bishop of Washington
- David Ritchie Thornberry* (1969), VI Bishop of Wyoming
- 2 *Russell Theodore Rauscher* (1961), VI Bishop of Nebraska
- John Raymond Wyatt* (1967), II Bishop of Spokane
- 3 *Albert Ervine Swift* (1951), Assistant to Bishop of Southeast Florida
- 5 *Robert Patrick Varley* (1971), Bishop Coadjutor of Nebraska
- 8 *Reginald Heber Gooden* (1945), Assistant to the Bishop of Louisiana
- 12 *Addison Hosea* (1970), IV Bishop of Lexington
- 13 *William Henry Marmion* (1954), III Bishop of Southwestern Virginia
- Thomas Augustus Fraser, Jr.* (1960), VIII Bishop of North Carolina
- 15 *Robert Rae Spears, Jr.* (1967), V Bishop of Rochester
- 18 *William Jones Gordon, Jr.* (1948), III Bishop of Alaska
- Wilburn Camrock Campbell* (1950), IV Bishop of West Virginia
- 20 *Frederick Warren Putnam, Jr.* (1963), Suffragan Bishop of Oklahoma
- 22 *Edward Clark Turner* (1956), VI Bishop of Kansas
- 25 *Arthur Anton Vogel* (1971), Bishop Coadjutor of West Missouri

JUNE

- 9 *Leland William Frederick Stark* (1953), VI Bishop of Newark
- 11 *Richard Stanley Merrill Emrich* (1946), VII Bishop of Michigan
- Willis Ryan Henton* (1971), II Bishop of Northwest Texas

(Continued on following page)

- 14 Clarence Rupert Haden (1957), III Bishop of Northern California
22 Archibald Donald Davies (1970), IV Bishop of Dallas
24 George Mosley Murray (1953), I Bishop of Central Gulf Coast
26 William Crittenden (1952), V Bishop of Erie
29 John Joseph Meakin Harte (1954), II Bishop of Arizona
Walter Conrad Klein (1963), IV Bishop of Northern Indiana
Milton LeGrand Wood, Jr. (1967), Suffragan Bishop of Atlanta
John Thomas Walker (1971), Suffragan Bishop of Washington

O MOST merciful Father, we beseech thee to bless thy *servant*, N., and to send thy grace upon *him*, that *he* may faithfully and diligently execute the Office whereunto *he* was called and consecrated, to the edifying of thy Church, and to the honor, praise, and glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

THE DEVIL'S BEATITUDES

BLESSED are they who are too tired and busy to assemble with the Church on Sunday; for they are my best workers.

Blessed are they who are bored with the minister's mannerisms and mistakes; for they get nothing out of the sermon.

Blessed is the Church member who expects to be invited to his own church; for he is important to me.

Blessed are they who do not meet with the Church on Sunday; for they cause the world to say, "The Church is failing."

Blessed are they who are easily offended; for they get angry and quit.

Blessed are they who do not give to carry on God's work and mission; for they are my helpers.

Blessed is he who professes to love God but hates his brother; for he will be with me forever.

Blessed are the trouble-makers; for they shall be called the children of the devil.

Blessed is he who has no time to pray; for he shall be easy prey for me.—A parish bulletin



We must love our fellow beings now, for in heaven only the love of God will obtain. If we're smart, we'll see that those whom we love now are made members of the Body of Christ so that we all may love God together and forever.—A parish bulletin

CHALLENGE

THE GOSPEL of Jesus Christ is a much more powerful weapon for the renewal of society than is the Marxist doctrine: nevertheless, it is we who will finally overcome you Christians. Here in France we are small in numbers, and you are millions, but if you will recall your story of Gideon and his three hundred soldiers, you will see the point that we have in mind.

We Communists do not merely play with words: of our salaries and wages, we keep only what is strictly needed, and with the rest we support the party; we also give our holidays and much of our free time as well.

You Christians, on the other hand, give only what time you have left over, and hardly any money to the spreading of the ideas of Christ. How can anyone believe in the supreme value of the Gospel if he does not practice it? If he sacrifices neither time nor money for it, how can he impress anyone?

Believe me, it is we who shall win, for we believe in the Communist message, and we are ready to sacrifice anything, including life itself, but you Christians are afraid to soil your hands with real work for

your cause, or give sufficient time to attend your meetings, and to study your principles, or of your money to strengthen your cause.—From a French Communist Daily.

BURIALS

✠ Bessie May Sims, a 1929 graduate of the Philadelphia Training School for Deaconesses (at the head of her class), who served in the mission field in China, in the Blue Ridge mission field in the United States, and again in China until changing political conditions forced her to leave, and finally until her retirement in Honolulu, Hawaii; from St. John's Church, Richmond, in the Diocese of Virginia.

✠ Mrs. Clinton Simon Quin, widow of the III Bishop of Texas (1928-1955; he was consecrated Coadjutor in 1918 and died in 1956); from Christ Church Cathedral, Houston.

✠ George D. Widener, 82, noted art collector and philanthropist, and "one of the most honored figures in thoroughbred racing", whose paternal grandfather was a leading financier (street-cars in major cities) and whose mother pre-

sented the Widener Library to Harvard in memory of another son and her husband (they both went down with the Titanic in 1912); from St. Thomas' Church, Whitemarsh, in the Diocese of Pennsylvania.

✠ Buren H. McCormack, 62, Indiana-born and -educated newspaper executive, who, upon graduation from college, went to *The Wall Street Journal* (owned by Dow Jones & Co.) as a reporter and stayed 40 years to work his way up to the second highest office in Dow Jones, helped change *TWSJ* from a highly specialized newspaper (circulation: 30,000) into a national and well-read periodical (1.3 million — the second largest in the nation), with simultaneous publishing in nine plants around the country; from St. Barnabas' Church, Irvington-on-Hudson (Diocese of New York), of which parish he had been a vestryman for ten years.

✠ Sister Angela Hannah, 84, mother of a priest, who became a member of the Community of the Transfiguration seventeen years after the death of her husband (she ran the kitchen, was in charge of a home for girls, taught piano lessons, and played the organ for services); from the chapel of the mother house, Glendale, Ohio, in the 25th year of her profession. (In a

bulletin report, her son said: "She never lost her sense of humor, for which I am thankful because when I was singing the unfamiliar new Requiem Preface at her burial Eucharist, I went flat; but afterwards I thought she probably expected it, having laughed [and cried, too, I suppose] at my singing for nearly sixty years.)

✠ Oscar Tyler Kappes, 81, Brooklyn-born accountant and candy maker, who in 1929 became Assistant Treasurer, then Treasurer, and eventually President (1937-1949) of the Life Savers Corporation (later affiliated with Beech-Nut, Inc., and now a part of the Squibb Corporation); from St. Peter's Church, Port Chester, in the Diocese of New York, of which parish he had been a vestryman.

✠ Mrs. William Bertrand Stevens, 88, widow of the II Bishop of Los Angeles (1928-1947; he was consecrated Coadjutor in 1920); from Saint James' Church, South Pasadena, California.

✠ Diana Lynn, 45, stage and screen actress who achieved stardom when she was not yet 18 in *Our Hearts Were Young and Gay* (she got her start as an accomplished Los Angeles pianist when she was only 13, later played with Ginger Rogers, Ray Milland, Spencer Tracy, and in the Henry Aldrich

series), whose husband, Mortimer Hall, is Treasurer of *The New York Post*; from the Church of the Heavenly Rest, Manhattan.

✠ Chester A. Rude, 76, Minnesota-born banker (in 1962 he retired as Vice Chairman of the Security Pacific National Bank, with which bank he had been associated since 1930; he was also President of the California Banker's Association), a former trustee of the Church Divinity School of the Pacific (Berkeley), President (1962-1968) of Good Samaritan Hospital (Robert Kennedy died there) as well as its treasurer and one of its trustees, and guiding hand of the \$15-million Diocesan Investment Trust; from Saint James' Church, in the Diocese of Los Angeles.

✠ Charles Scott Mitchell, 62, North Carolina-born and -educated pipeline authority, who, upon graduation from college in 1931, went to work for the Cities Service Company (now one of the country's major domestic oil and natural gas producers) and became, in 1968, its chairman and chief executive officer; from Saint Thomas' Church, New York City.

✠ Mrs. Arthur Raymond McKinstry, 72, wife of the V Bishop of Delaware (1939-1955); from Christ Church, Christiana Hundred, Delaware.

✠ Dudley Scott Stark, 77, Bishop of Rochester (a portion of the state of New York) from 1950 to 1962 (he was made a priest in 1920); from Trinity Church, York Harbor, Maine, which parish he had cared for after his retirement in 1962.

✠ Gordon Grand, Jr., 54, lawyer-trained tax-law specialist who was Chief Counsel to the House Ways and Means Committee in 1953 when he became Assistant to the President of what was then Olin Industries, about to merge with the Mathieson Chemical Corporation; (annual sales: over \$1-billion), of which firm (now called the Olin Corporation) he became President and Chief Executive Officer in 1965; from Christ Church, Greenwich, Connecticut.

✠ Mrs. Douglass Henry Atwill, widow of the VI Missionary Bishop of North Dakota (1937-1951; died 1960); from St. Luke's Church, Minneapolis, in the Diocese of Minnesota.

✠ Sister Mary Louise (Peck), Sister of the Holy Nativity, in the 40th year of her profession; from the convent chapel, in the city and Diocese of Fond du Lac, Wisconsin.

✠ Richard Harrison Shryock, 78, Philadelphia-born author and medical historian (he was associated with the University of

Pennsylvania, Duke University, and Ohio State), who was Director of Johns Hopkins' Institute of the History of Medicine from 1949 to 1958; from the Church of the Redeemer, Bryn Mawr, Pennsylvania.

✠ Charles Clingman, 88, the only native-born Bishop of Kentucky (IV, 1936-1953); from Christ Church Cathedral, Louisville.

✠ Alfred Edwin Morris, 77, IV Bishop of Monmouth (1945-1967) and V Archbishop of Wales (1957-1967), son of an English jeweller and goldsmith (the Archbishop could himself repair a watch), for 21 years a College don (Hebrew and theology), faithful pastor and model disciplinarian, who, according to London's *Church Times*, "maintained that Rome's dogmas were the main hurdle to reunion, and because of [it] he was unable to join those who were unduly optimistic. Concessions, he argued, could not be bartered for the sake of unity, and he once said, 'We should make it clear to our Roman brethren that their habit of classifying us as "non-Catholics" is offensive and painful"'"; in Lampeter, Wales.

The early existence of the Welsh Church is indicated by the fact that the four ancient dioceses (St. Davids, St. Asaph, Bangor, and Llandaff) each

cover roughly the territory of the four pre-Roman tribes — thanks largely to the work of 4th century Roman missionaries; independent parts were completely Christianized in the following three centuries by Celtic missionaries. Three dioceses in Wales date their bishops from as early as 550.

Between the Synod of Whitby (664) and the end of the 12th century, the Celtic Church made submission to Canterbury. The Reformation settlement was generally accepted in Wales, and Elizabeth pursued the policy of appointing Welsh bishops and encouraging use of the vernacular. In the Civil War, Wales was royalist and loyalist, but after the Restoration and with the continued appointment of English non-resident bishops, the Church declined and was at its lowest in the early part of the 19th century. The estrangement of the majority of Welshmen from Anglicanism eventually brought about the Disestablishment of the Welsh Church in 1920; a separate province was created and the archbishops were thereafter selected from among the six diocesans; the present Bishop of Bangor is now also the Archbishop of Wales.



PREPARATION

NONE of us, even by his utmost effort, can prepare himself worthily to receive Holy Communion, for that is a work of the Holy Spirit, but we must still have the will to prepare: we must open our hearts to the Holy Spirit, respond to His inspiration, and be ready to follow His guiding. To that end, we must give a great deal of thought and prayer to what we are about to do, not only before but also right up to the moment at which we intend to receive Christ our Lord in the most Holy Sacrament of His Body and Blood. Specifically we have to make a thorough self-examination, a sincere confession of the sins which the examination reveals to our conscience, and an earnest prayer to be clothed with the "wedding garment" of absolution and forgiveness without which none may come to the Lord's Table. (Even after we have made our utmost effort, we have to admit our unworthiness!) Although we come humbly in faith, believing that our Heavenly Father will accept us by

the merits of His Beloved Son and "only look on us as found in Him", we ourselves must still make the greatest effort that we can. (Our obligation in that regard is not one of duty so much as an obligation of love; and true love offers nothing but the best.)

Having done our best with our preparation (or when necessary having used the Sacrament of Confession to restore us to a state of grace), we come to a joyful anticipation of participating in the Eucharist. By then we should have ringing in our ears those precious words of dedicated intention, "I will go to the Altar of God". Each of us, of course, must decide for himself the most helpful approach — but let us not forget that we may seek the benefit of the expert advice of a wise and experienced director in finding the right steps for us to take. I expect, however, that many of you do what I do in the matter: I always begin the ascent the previous night, just before going to sleep, with a final short self-examination,

and the Prayer of Humble Access, or some similar prayer of preparation, and a renewal of the glad intention with a petition to the Holy Spirit to hal-
low it, "I will go to the Altar of God!"

The last thought before going to sleep at night is almost always found to be the first thought which comes to the mind upon awaking in the morning; so the new day begins with the glad antiphon, "I will go to the Altar of God!" I get up quietly, keep the same thought in mind while I am dressing, say my private prayers (as a priest I also say my Office), and then make my way to church in time to be there at least ten minutes before the Celebration is to begin; and, what is supremely important, keep silence without speaking to anybody except of reasonable necessity until after I have made my Communion and said my own thanksgiving.

I cannot claim to have perfected my preparation, for unbecoming thoughts and imaginations often obtrude; unnecessary words are sometimes spoken; petty annoyances and distractions all too often disturb my peace of mind. On the whole, however, the plan succeeds. I should not like you to think that I am singular in following such a pattern, or trying to appear pious by describing it: I know from a long and wide pastoral ministry that hundreds of Churchpeople regularly do much the same; I myself was taught the method in Confirmation class and I have used it ever since, first as a layman, then as a priest, and now still as a bishop. I have written about it here in the hope that it may help and encourage others who may be trying to find a preparation that is more satisfactory than the one which they are now following.—The Archbishop of the West Indies

Thomas à Kempis, "At the Day of Judgment we shall not be asked what we have read, but what we have done; not how well we have spoken, but how religiously we have lived." He's right, of course — dead right. We want to think, however, that the selections of the Episcopal Book Club can be of some real assistance to you in facing that great day.

(See pages 8 to 10 for EBC information)

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CONSOLATION

YESTERDAY evening I was called out a few hours before dark to fly to an isolated cattle station fifty miles north of Normanton [Queensland, Australia] to pick up a nine-year-old girl who had fallen from a horse when the girth broke. She sustained a badly broken elbow. The weather was inclement, and the roads to the station were impassable because of bogs. It was too late for the ambulance plane or the "flying doctor" to get there (night was coming on, and the weather was worsening, and they would have had to go some four hun-

dred miles); the Church plane, fortunately, was closer, so I was able to get there and back in marginal weather conditions and deliver the child to our local hospital (nurses but no doctor). That, however, is only part of the story. The little girl, after having been thrown heavily to the ground, was seen to get up and pat the horse's neck, to reassure him that it wasn't his fault. I thought of St. Francis' phrase: "O Divine Master, grant that we may not so much seek to be consoled as to console."—An Australian priest

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DEPARTMENTS

CORRECTION CORNER

■ The degree (L.H.D., not S.T.D.) awarded to Miss Elizabeth Raftery by Berkeley Divinity School last June was not the first honorary one conferred by a seminary on a woman. In 1942 Nashotah House made a Doctor of Law (*honoris causa*) of Miss Vida Dutton Scudder, a pioneer in the spiritual-social issues of her day and a pupil of the Rev'd James Otis Sargent Huntington (founder of the Order of the Holy Cross).

■ There was no intention to add an extra twenty years to the already long and distinguished service of the Right Rev'd John Seville Higgins as Bishop Coadjutor and then IX Bishop of Rhode Island: he was consecrated in 1953, not in 1933.

■ The Most Rev'd Godfrey Philip Gower, who retired recently as Archbishop and Metropolitan of British Columbia, did so not because of illness: he retired in the "fullness of time". "During forty years in the ministry I have seen few bishops over 70 who have been able to cope with the task that this day and age lays upon the epis-

copate. We can walk and not be faint, but we ought not to stand in the way of those who can mount up with wings as eagles. God be with them and may the wind of the Spirit bear them along as it did me for forty happy years."

■ St. Francis Boys' Homes, Salina, Kansas, and Lake Placid, New York, has not taken over St. Agnes' School, Albany, New York; it is, however, about to begin a similar program for troubled girls in cooperation with Saint Agnes' School. The century-old school gave up its boarding department last year and is now operating as a day school, with a girls' school in the upper level but boys also in the lower school. The St. Francis-St. Agnes program for girls has met with a great deal of interest and has received Foundation grants of \$35,000 to make the new project possible: it will begin on an experimental basis and will operate on the same principles as the three homes for boys.

■ The American Church's first permanent mission to the Navajos is Good Shepherd, Fort Defiance, in the Diocese of Ari-

zona, which was founded in 1892 and has been in continuous existence. A full-time staff of fourteen serves the Mission and its outstations; the present vicar recently succeeded to that post when his predecessor was consecrated Suffragan Bishop of South Dakota.

■ TAD did not intend to move the well-known Saint Paul's School, Concord, in the Diocese of New Hampshire, over to the Diocese of Massachusetts; the school is where it's always been.

FORTH AND BACK

■ The Greater Pilgrim Rest Baptist Church will hold a Harvest Day Rally this Sunday, beginning at 3:00 P.M. Highlighting the event will be the crowning of the church King and Queen and also a Hog Killing ceremony.—A newspaper clipping

An example of our competition. Please advise on how to top it.—A mission priest

■ Mary Smith, a member of the Altar Guild, made the beautiful new docile [the curtain behind the altar] in our chapel.—A parish paper

It takes a docile servant of the Church to create a dossal.

■ "Will the person who took the book *Responsibility Sexuality Now*, by Ferm, from the book exhibit at diocesan convention please send the cost?

Thanks — and no questions asked!"—A diocesan bulletin

Trying to combine responsibility and sexuality must have been the reader's undoing.

■ BISHOP DRAWS SUSPENDED SENTENCE FOR BREAK-IN — headline in the Bloomington (Indiana) *Daily Herald-Telephone*

It turned out to be a layman named Ronald Bishop.

■ FOUND: A pair of errings. May be claimed in the parish office.—A parish bulletin

They came to the right place.

HEART GLAD

■ Since the Right Rev'd Richard Stanley Merrill Emrich came to Michigan as its Suffragan Bishop in 1946, (he became Diocesan in 1948), 42 new parishes have been accepted into union with the Diocesan Convention and 30 new organized missions, 13 parochial missions, three chapels, and two preaching stations have been established.

■ A man and his wife brought their sick child to the Rector of St. Barnabas' Parish, Omaha: they had just come from the Diocese of Nebraska's Clarkson Hospital, about six blocks away, where they had been told by specialists that in all probability surgery would be required on the child's ear canals, and the father, not a Churchman,

wanted prayers and the laying-on-of-hands for the youngster. The Rector accommodated them. Word later came from the priest in their home town that the boy had been healed.—A parish bulletin

■ The Episcopal Theological Seminary in Kentucky (544 Sayre Ave., Lexington 40508), now in its 21st year of revival (it was chartered and founded in 1832), has 144 graduates, well-trained in Bible and Prayer Book, scattered all over this nation, teaching and practicing the Faith once delivered to the saints.

■ The Bishop [now 96 and long retired, but still active] is greatly loved in our diocese. He does not resort to odd words and phrases, but speaks to the people in simple logical terms which all can understand — the same basic truths which Saint Paul told his people (and tells us today). No doubt the Lord has spared His wonderful devoted priest for so long in order that he could speak to many generations.—A letter

■ The postman also left my monthly retirement check: here is God's share of it for TAD.—A letter

■ At least one result of TAD's listing of consecration dates of bishops has been, and is, that with retirement time on hand I have been dropping a line to

those with whom I have had some contact down through the years. With one or two exceptions I have had replies, and find that most of them get great pleasure in receiving a note which asks nothing and presents no problems. Those on the episcopal bench need a cheery word occasionally, methinks.—A retired bishop

■ It would be difficult to describe what I owe to my wife. She has always put my career first — which some wives whom I know do not, and she certainly does not appear to need to be liberated. It has been fascinating to watch the way in which our younger daughter, who was married just over a year ago, has become just the sort of wife that her mother is.—A college professor

FOR THE RECORD

■ During 1971 more than 20,000 visitors went through the Exhibit Room of Trinity Church, New York City, and picked up some 90,000 pamphlets and tour guides (in English, German, French, and Spanish) of the historic church.

■ The Executive Council recently gave Seabury Press \$75,000 to make up its 1972 deficit. (The Press, "official publisher of the Episcopal Church", was set up 1 January 1952, to turn out Christian education ma-

terial but was later expanded to include books, etc. The Executive Council "carries out the program and policies adopted by the General Convention [and] is accountable [to the same].")

■ *The Episcopalian*, "an independently edited, officially sponsored monthly published . . . upon authority of the General Convention," in 1966 had a circulation of 150,000; it is now "a little over 100,000", with 70,000 of that number provided by parishes. (The 12-year-old magazine enjoys an annual subsidy of \$185,000.) *The Canadian Churchman's* circulation has dropped from 300,000 (the all-time high of 1968) to 276,000; its deficit in 1970 was \$18,000.

■ The steeply rising costs of funerals and burials, which have become big business in the United States, now annually exceed \$3 billion.—*The New York Times*

■ If you were to start at Battery Park, at the lower end of Manhattan Island, and place dollar bills end-to-end all the way up to the Cathedral Church of St. John the Divine (near the northwestern end of Central Park) — about seven miles, you would have used enough money to put out nearly 175,000 copies of *The Anglican Digest* four times a year. Your valued

TADollar, mailed on your birthday anniversary, accounts for approximately six inches of that distance.

HEART SAD

■ We thought that our Era of Autocracy had ended, but not so: whatever else may be said about our late lamented bishop, he did stand firm in the Faith — a stance that does not seem comfortable to our new lord bishop.—A letter

■ The Episcopal Church is supporting only a third as many missionaries in other lands as it did in the late 1950s.—*Saint Petersburg Times*

AMEN

■ The Church which cannot define heresy cannot teach the truth.—Gavin Daws, in *Shoal of Time* (a history of Hawaii)

■ It is my sworn responsibility and privilege to spend my priesthood in trying to open to each of us a pathway to God and to each other. That pathway is LOVE.—A parish priest

■ A faith which is not strong enough to get me to church on Sunday can never be strong enough to get me to heaven.—A parish bulletin

TITLE

■ In the matter of women priests, a member of our congregation writes, "I would sup-

pose that a priestess in charge of a parish would be called the rectorine."—A parish bulletin

MOD CHARGE

■ Modern-day charge to an ordination candidate: "Lay aside that biretta and that Prayer Book, take up those balloons, that guitar and 'green book', and liturgically fight thy way, and may the God who can bring order out of our chaos, be now and evermore thy defense and consolation."—A parish bulletin

GOOD QUESTION

■ In any situation or circumstance, does not the Church (parochial, diocesan, or national) have an obligation to the faithful of generations passed — to the ones who by their constancy and means preserved the Faith so that it could be presented to later generations?—A parish bulletin

PERSONALIZED

■ Recently received at Hill-speak: a computerized "important advance" notice which was addressed to EPISCOPAL B. CLUB and began DEAR MR. CLUB.

PHONY?

■ How does the Diocese become a more effective instrument? What is the task that God has

called us to accomplish, and how do we accomplish it? What are we now doing toward that end, and what else might we be doing? How can we obtain a common sense of purpose? How can we build a broad base of responsibility for decision making among the people of our Diocese? These are only a few of the basic and extremely phoney questions that are being asked by the clergy and laity of the Diocese."—Report of a diocesan planning commission

BOOK OF NUMBERS?

■ Nowadays, when a sales clerk or bank teller asks you for "identification", he is interested in only one thing — a number. A reader reports that when a clerk asked him recently for identification for check-writing purposes, he pulled out a card that was numberless, and though it contained every bit of information about him that could reasonably be put on a card, the clerk wouldn't accept it. The day is apparently not far off when a clergyman at baptism will say to the godparents: "Number this child."—*The Arkansas Gazette*

TEST

■ Instead of asking yourself whether you believe or not, ask whether you have this day done

one thing because our Lord said, "Do it!" — or once abstained because He said, "Do not do it!" It is absurd to say that you believe, or even want to believe, in Him if you do nothing He tells you to do.—A parish bulletin

GET WITH IT

■ If the Church of God is to be the Church of God, if it is to exert more influence on our humanity than do mere human organizations, then it must teach the full Gospel and not

choose some parts while rejecting others. It must teach responsibility as well as rights. It must emphasize the Cross equally with celebration. It must engender reverence and obedience as well as love. It must teach sexual morality as well as social morality. It must teach that liberty is not license. It must quit talking as though the end justifies the means. It must quit trying to be "with" the twentieth century and get "with" Jesus.—*The American Church News*

PROBLEM

OCCASIONALLY some person will stop me on the street and tell me that he is an Episcopalian but that he doesn't go to church very often. In looking over the membership roll I often come across a name that I cannot put a face with; if I ask some one about it, the reply usually is, "Oh, he's a good Episcopalian, but he just doesn't go to church very often."

In all charity, I must confess that I do not understand how anyone can be a "good Episcopalian" if he does not worship God in His Church regularly. The Prayer Book is specific: it is our bounden duty "to worship God every Sunday in his

Church, and to work and pray, and give for the spread of his Kingdom."

Unfortunately, too many "good Episcopalians" come to church on Sunday only if it is convenient, and so fail to realize that attendance determined solely on that basis constitutes not the worship of Almighty God but the worship of one's own desires, which, in the end, is an original sin — putting self rather than God at the center of creation.

Please do not say that I am being legalistic, for if you don't love God, poor church attendance is doubtless one of the least of your problems.—*Our Church Times*



LETTER FROM ENGLAND

SUBSTANTIAL agreement on the doctrine of the Eucharist was reached at Windsor, in England, when the Anglican-Roman Catholic International Commission met early this year. Behind that bald statement of fact lies two years of solid work, and a great deal of research, reading, and conversation. It is heartening to learn that, on one of the issues which divided the Church at the Reformation, the Commission claims to have reached some degree of agreement. The appearance of the statement on Eucharistic doctrine should indeed be an occasion of great rejoicing and thanksgiving, for in the Eucharist we are to find the consummation of all faith, hope, and love: it is there that by His own design we are to find the Lord.

What makes the document so important is that its authors have agreed, beyond all doubt, ambiguity, or equivocation, on a way of expressing the doctrine of the Real Presence of Christ

in His Sacrament. It is possible that the statement will run into trouble and that cautious officialdom in Rome and Westminster will do its best to ensure that it merely gathers dust in some pigeonhole. It will be difficult for the bureaucrats to pretend that the Commission has exceeded its powers (it hasn't) or that it is an unofficial body (it was set up by the duly appointed leaders of both Churches). It does not seem too much to hope that agreement on a principal doctrine of the Church must bring much nearer the day when intercommunion between Roman Catholics and Anglicans will be joyfully accepted, and that it, in turn, will open the road to final unity in Christ.—TAD's Correspondent

NOTE: Westminster, as used above, refers to the headquarters of the Roman Church in England and takes its name not from the famous Abbey (the Collegiate Church of St. Peter,

which is Anglican) but from its own Cathedral Church which is the seat of the Cardinal Archbishop of Westminster, who is the ranking prelate of the Roman Church in England, Scotland, and Wales. (The church, not far from Victoria Station, was started in 1895 along "London Byzantine" lines and is said to be quite beautiful inside.) Westminster is a city (the largest of 28 bor-

oughs in the County of London), with its own officials, etc.; the Houses of Parliament are there also. In 1540 there was a Bishop of Westminster, but when he was translated to the see of Norwich, in 1550, the title was no longer used by the Church of England. As a rule, the Roman Church has carefully avoided using historical titles for its English dioceses.

WHO'S TO BLAME?

WE READ in the papers and hear on the air
of killing and stealing and crime everywhere.

We sigh and say, as we notice the trend,
"This young generation — where will it all end?"

But can we be sure that it's their fault alone,
that maybe a part of it isn't our own?

Are we less guilty, who place in their way
too many things that lead them astray?

Too much money, too much idle time,
too many movies of passion and crime;

Too many books not fit to be read,
too much evil in what they hear said;

Too many children encouraged to roam,
too many parents who won't stay home.

Kids don't make the movies, they don't write the books;
they don't paint gay pictures of gangsters and crooks;

They don't make the liquor, they don't run the bars;
they don't make the laws and they don't sell the cars;

They don't peddle the drugs that addle the brain —
that's all done by older folks, greedy for gain.

Delinquent teen-agers! Oh, how we condemn
the sins of the nation and blame it on them:

By the laws of the blameless the Saviour made known —
who is there among us to cast the first stone?

For in so many cases, it's sad, but it's true,
the title DELINQUENT fits older folks, too!

—A commercial newsletter

PERSISTENCE

HENRY Douglas Butler was born in Massachusetts, went to high school on Long Island, and along the way felt a call to the priesthood, but circumstances decided otherwise — at least, for a space. He married (his wife of 59 years died in 1968), fathered three children, became a boat builder (during World War II he worked on submarine chasers in a Rhode Island shipyard), taught cabinet-making, and for 26 years was a correspondence school representative (he also went to school himself). When he retired at the age of 65, he was made a deacon and supplemented his income as a part-time shipping clerk and by learning bookbinding. Last Advent the Bishop of Long Island advanced him to the priesthood at the age of 84 years.—From an Associated Press release



FAULT

A MINISTER of the gospel found himself without a position, and hearing of a congregation who lacked a preacher, he made application for the position.

When asked for references, he gave the name of one man at

his old church who had been kind to him, hoping to keep the Board to which he was applying from finding out too much.

Back came the letter of recommendation from the man he had given as a reference, and when the letter was read aloud to the Board of Deacons, it seemed wonderful. It said:

"The young man is a fine student of the Word, an accomplished speaker, a good organizer and a good mixer. He is faithful and zealous in his church work."

If the letter had stopped there, the young preacher would have certainly had a job quick, but it continued, "Only one possible criticism could be made of the young man, which is that he is loud-mouthed and quarrelsome when he's drunk."
—A parish bulletin

BY WILL AND DEED

★ When Shattuck School, Faribault, Minnesota, possibly the oldest Church boarding school west of New York, sought to raise some money, David Edward Bronson '14, a retired Minneapolis lawyer (he was sometime Chancellor of the

Diocese), offered to match, dollar-for-dollar, what the alumni would raise in 1971; the "Old Shads" came up with \$123,379.98, and so did Mr. Bronson.

★ The 83-year-old Diocese of West Missouri (see city: Kansas City) has made an outright gift of \$166,000 (from its Advance Campaign Fund) to a long-planned diocesan extended care facility, and lent it \$91,000 for twelve years.

★ The Diocese of New York has received an anonymous gift of 500 shares of IBM stock (worth around \$150,000), eventually to be used for Church work in the Mid-Hudson region of the Diocese. (The income is reserved for the life of the donor.)

★ Ethel Lord Griffith, widow of the late E. M. Griffith, M.D., left \$11,000 to Saint Francis Boys' Homes, Salina, Kansas, and \$16,000 to her home parish, St. Peter's, Harrisonville, in the Diocese of West Missouri.

★ The library of the Philadelphia Divinity School, 4205 Spruce St., Philadelphia 19104, has acquired the personal collection of books and music, 288 specially bound volumes, of the Rev'd Charles L. Hutchins (1838-1920), a parish priest for 35 years and hymnologist of note (collector, annotator,

editor, and publisher); he was also a trustee of the General Theological Seminary from 1873 to 1914 and Secretary of the House of Deputies of the General Convention for a record-breaking time: 1877 to 1904.

★ The late Sarah Jester Rust, wife of a rancher (Armistead D. Rust) and formerly a member of Emmanuel Parish and later (1966) an original member of the Church of the Good Shepherd, San Angelo, in the Diocese of Northwest Texas, left \$5,000 to both parish and mission.

★ Vyvian Gose McCleary, a widow and daughter of a Washington State Supreme Court Justice, left to St. Peter's Parish, Pomeroy (Diocese of Spokane), Washington, one-fourth (estimated between \$25,000 and \$50,000) of her residual estate.

★ St. Luke's Chapel of Trinity Parish, in the City and Diocese of New York, has received an \$80,000 bequest from Thomas Allen (a long-time member of the congregation and a non-militant black) for scholarships to St. Luke's School, preferably, but not necessarily, for black children.

★ Christ Church, Greenville, in the Diocese of Upper South Carolina, has received bequests from the late (1) Miss Jane

B. Cothran: \$5,000 for the parish's "regular endowment" and a similar amount for the care of the churchyard and cemetery; (2) C. E. Hatch, Sr.: \$50,000 for the regular endowment fund (the income from the regular fund is used for missionary purposes); and (3) C. E. Hatch, Jr.: who had been Junior Warden, Senior Warden, many times a vestryman, and had a special interest in the care of the rather extensive physical fabric of the parish: \$78,000 for its maintenance endowment.

★ Colonel John Townes, late of Lexington, Virginia, who was a professor at Virginia Military Institute, left \$10,000 to St. Paul's Parish, Petersburg (Diocese of Southern Virginia), with which his ancestors had been affiliated for many generations.

★ Last year St. Mary's Cathedral Church, Memphis (Diocese of Tennessee) received three bequests of approximately \$75,000, which brought the 11-year total of 21 bequests to \$250,000.

★ The University of the South, Sewanee, Tennessee, is to receive from an anonymous donor \$400,000 (in installments) for a tutorial program under Allen Tate, distinguished author (since 1928), poet, critic, and editor.

★ Miss Elma Wright who lived on a farm near Nebraska City all of her life (alone for the last ten years), left \$12,400 to her home parish, St. Mary's, and a like amount to St. Francis Boys' Homes, Salina, Kansas.

★ Miss Mabel Torrance left \$40,000 to St. Andrew's, Detroit (Diocese of Michigan), of which parish her brother was rector from 1912 to 1929.

★ Forsythe Sherfese, who, 15 or 20 years ago, was befriended by a rector of the Church of the Advent, San Francisco (Diocese of California), and whose holdings and residence were in Europe, left that parish \$10,000.

★ Richard Friederich, inventor, developer, and producer of air-conditioners that bear his name, and his wife, Gertrude, left \$140,000 to Christ Church Parish, San Antonio, in the Diocese of West Texas.

★ William B. Edwards, late of San Mateo, California, whose father was a priest in the Diocese of Chicago (for 22 years President of the Standing Committee), left to Seabury-Western Theological Seminary,

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ALWAYS MORE THAN WELCOME

Evanston, Illinois, \$190,000 for a professorship in Christian Education.

★ Mrs. Charles Clingman, who in death preceded her husband, the retired and late Bishop of Kentucky (1936-1954) by only a few weeks, left \$5,000 for mission work in that diocese.

★ The Right Rev'd Robert Henry Mize, Jr., formerly Bishop of Damaraland and founder of St. Francis Boys' Homes, Salina, Kansas, has turned over to the Executive Council of the American Church Union, Pelham, New York, an \$18,000 legacy from his father, Bishop of Salina (now called Western Kansas) from 1921 to 1938, the income of which fund is to be used for work in Southwest Africa.

★ Saint Mark's Pro-Cathedral Church, Hastings (Diocese of Nebraska), has received \$157,000 from the estate of Lulu Morey, late of Pasadena, California, and \$11,000 from that of Maurine Davidson. The parish gave ten per cent of the \$170,000 total to the Diocese. (The western portion of the state was set apart as a missionary jurisdiction in 1889 and was later constituted Western Nebraska; St. Mark's, Hastings, was selected as a temporary or substitute cathedral church [hence,, the Latin *pro* — in place of]; when the area was

united with the Diocese of Nebraska in 1946, St. Mark's kept its pro-cathedral status. The see city of Nebraska is Omaha.)

★ Mrs. Bert J. Brooker, who died in 1971 at the age of 98, left 100 shares of local bank stock (present value: \$5,500) to her home parish, St. Andrew's, New Berlin, in the Diocese of Central New York, with the provision that the purchase of candles for the altar should be the first claim on the income, which is currently \$160 a year. Before World War I a dispute arose between the rector and vestry of St. Andrew's over the use of candles on the altar; the rector thought that they were popish and wished to abolish them, but the vestry felt otherwise. Finally a compromise was reached: candles would be used only until the existing supply was exhausted. Mrs Brooker's husband, the proprietor of a hardware store, made a key to the candle cupboard and when the supply lowered he'd slip in and replenish it. The rector could not understand why the supply lasted so long, but he kept his side of the bargain. Subsequent rectors continued the use of candles and looked to Mr. Brooker for their source; after his death, Mrs. Brooker continued the practice of paying the candle bill.

HILLSPEAKING

THE HONG Kong flu, or something of the sort, took its toll at Hillspeak and severely incapacitated three workers (some for several weeks), one of whom later fell from a stepladder and had to be returned to the hospital, all of which serves to introduce the fact that much of our work has fallen behind and many important matters have been unattended. We hope, however, that TAD readers will continue to be understanding and patient.

Remember, always, that a welcome awaits TAD friends at Hillspeak, regardless of the season. Morning Prayer is said in the chapel in the big barn at 6:40, the Eucharist is celebrated at 7:00, and Evening Prayer is said at 5:30 — all every day. The chapel may be a bit crowded at times, but we can always open a door or two and put the overflow in the vestibule and office. (When funds permit, a long-needed reception room and larger chapel will be built on top of the new one-story record room; the reception room [we don't have one] and a larger chapel will be equally welcome, the latter especially so because of the in-

creasing size of our community and number of visitors, and, still later, a permanent chapel will be built atop the crown of Hillspeak and the temporary one turned into a small, but adequate, auditorium.)

Operation Pass Along, a book depot and a project of SPEAK, is progressing nicely: more and more books about the Church are being received and passed along. In sorting a whole library, we can pretty well tell what sort of priest the books belonged to; a recently received one showed that the priest was interested in (1) worship, (2) knowledge of the Faith, and (3) the practice of it, including a life of prayer; moreover, he not only was well read but also knew many languages. One of these days we must find more space for the depot and at the same time add to the big barn adequate space for Hillspeak's own growing library (we have books stored all over the place): in God's good time a separate wing for that purpose will be added to the barn.

Along with that addition (it would be welcome before then), we'll have to have a trained librarian. Suffice it to say that growing pains are indeed pain-

ful, but would we not want to grow?

Judging from the letters that we receive and what we read in periodicals, both sacred and "profane", so many strange things are happening in the Church (and nation and world) today that the faithful, both clerical and lay, are increasingly and understandably disturbed, concerned, and sometimes downright frightened. Along with others, we Hillspeakers have the same feelings and are often inclined to fall into the trap of discouragement, but (again thanks be to God) we know that the faith and practice of our exceptionally rich inheritance will ultimately obtain: it cannot be otherwise. Present temptations may be good for us, by strengthening our faith and the practice of it: in any case, please be assured, dear people, that TAD (and, for that matter, everything else at Hillspeak) will, as always and by God's help, be directed to serving the Church of our happy obedience.



The word "gossip" comes from the two Anglo-Saxon words, *God* and *sibb*, meaning "God-related"; anything which related to God, was Gossip. Today, however, the word "gossip" has a far different meaning. —The Bishop of New Jersey

NEW LIFE

THIS parish, when I came as rector in 1969, was something of a country club where little religion was preached or practiced. The Diocesan's advice was to "go slow and be low", which I did, but, of course, got nowhere. With a new Diocesan and a solid Churchman to boot, I decided last summer to "step off" and work towards renewal of myself and my parish. I renewed my own rule of life (I am a Priest Associate of Holy Cross) by resolving to say Morning and Evening Prayer in Church every day, to pray faithfully and as fervently as possible, to resurrender to Jesus and to trust His promises, and to preach the Gospel openly and straightforwardly. The results have been astounding: we now have a community of people praying the evening office every day at 5:15; we keep all the saints' and holy days with a simple celebration of the Eucharist; we spend some time afterwards in free prayer (Quaker-style?); we have a full church every Sunday with people coming from surrounding towns to hear the word of God according to the New Testament; we have a lively Sunday School of happy kids and

teachers; we have two Bible study groups (one on Sunday mornings) of some 50 people (pretty good for a small parish of 210 communicants!), and a group that meets on Wednesday evenings. There is also a new life in the people who attend (they are cordial to each other and even speak to strangers, many of whom have been attending with them for years), as well as a real hunger for the Word of God and for the reality of God's love for people. It is all amazing and all very wonderful and, of course, unique in my own experience; and yet why should we be amazed at it? The problem is that we are such "little faiths" that we don't really believe that God in Jesus will redeem the mess His people always get themselves into.—A parish priest



ANCHOR

WE HAVE used the trial liturgies — nearly a year with the first rite and now into the second year with the Green Book. Perhaps, just perhaps, there is some relation between its use and what has happened, or not happened, in our mission church whose primary service is to a university community; I think there is.

Prior to using the trial rites, we had regular groups presented for Confirmation and in attendance, almost all coming from the college as students and often professors. During one period when we were without a priest, several of us lay readers, with the bishop's permission, joined forces to conduct and present the largest Confirmation class in our short history. Now, although we have a full-time priest, we had had no Confirmations in over a year, and attendance is poor.

As a professor, I work closely with students and believe I can see what is happening. They, as a whole, are much more conservative than many of the Church leaders seem to think. Furthermore, many of them are confused and frightened by the rapid pace of change all around them; they want something to hold on to, something too solid to be shaken. Many of them have found that something in the Episcopal Church with its reverent, stately Prayer Book services. Many of them, however, have abandoned the Church in dismay upon finding that it, too, seems caught up in the frantic movement of "change for the sake of change", often called by the cliché "relevance".

I recall a vivid instance. I had invited one of my students

not then attending any church to come to St. - - - - . He brought his wife and child, and after the first visit asked to borrow a Prayer Book, which they read together before returning the following Sunday. About two months later, we began using the Green Book, and I still remember the hurt and astonished look on their faces after the service. They never came back.

That is only one of many similar occurrences that I have witnessed with pained regret. This year's entering freshmen seem to be even more hungry for that special something that our Church has offered and should continue to offer. Hardly a day passes without several students coming by my office at school, not really so much to talk about their classwork as to plead for some anchor for their runaway frustration toward an increasingly complex world. From conversations with colleagues in other schools, I believe our students are typical of those across the country. It is no accident that the young today are weaving a plethora of nostalgia into the very fabric of their lives: they are babes crying out in a dark wood.

I pray that the officials of the Church will hear the soft cries of such young people above the din and clamor of the few

who loudly profess to speak for all youth. I pray that our Church will once again join with our Lord in saying, "Suffer the little children to come unto me . . . for of such is the kingdom of Heaven."—Submitted



HELPING HANDS

AN EXCITING and heart-warming thing happened here recently. It had to do with the wife of my predecessor, who still lives in this town; he left her, renounced the ministry, and married another woman. The woman whom he left, with four children to provide for, is having a hard go to make ends meet. Our latest tornado took away the roof of her house, and she could not possibly afford to have it replaced. Much to my delight, and without my prodding, some men and boys of the parish organized a "roof covering" party—they met at six o'clock on Sunday evenings and worked on the roof, and after several sessions, finished the job. (To say that she could hardly believe it is a real understatement, and as yet most of the parish knows nothing about it.) It was a great joy to see something done purely and simply to help a person in real need.—A parish priest

ROMAN RENEWAL

RECENTLY the Roman Catholic Church took a significant step in reforming and renewing itself: the action, little noticed and reported only on a back page of our metropolitan newspaper, requires that adults who wish to become Roman Catholics must undertake two to four years of preparation before Baptism.

The UPI reported that the Vatican had announced a reformed rite of initiation — a return to the practice of the Early Church, which required a long period of preparation, instruction, and testing before admission to the Church through Baptism — and Confirmation and Holy Communion. Under the new provision a person will be admitted as a "catechumen" at the beginning of his Christian apprenticeship and will be baptized only upon the completion of the period of instruction and testing; converts from other Christian churches would undergo a shorter period of preparation before Confirmation and Holy Communion.

In the long run, the Roman Church's action will have far-reaching effects upon the whole of Christendom: people will see that being a Christian is a

serious business, Church membership will take on new meaning and importance, and the result will be renewed spiritual strength, power, and life among those who have been admitted into the fellowship of Christ and His Church.—A parish bulletin



QUARTER WATCH



THE (ANGLICAN) Sisters of Charity, founded in 1869 in Bristol, England, to care for the needy (their Rule is based on one drawn up by the 17th-century French saint, Vincent de Paul, who became renowned for gathering up children who were left on doorsteps or in the streets), have established a convent in Las Vegas, Nevada, near which, since 1967, they have been working with St. Jude's Ranch for Children (neglected and maltreated ones). Although St. Jude's is "non-denominational", a priest is in charge, and good Christian people who wish to support a worthwhile project can have confidence in the work that is being done there: the address is POB 985, Boulder City, Nevada 89005. (Boulder City is a few miles southeast of Las Vegas and came into being while Hoover Dam was going up.)

¶By saving cancelled postage stamps which in turn were sold to dealers, good folk in the Diocese of Western New York sent more than \$700 to the Presiding Bishop's Fund for World Relief in 1971.

¶The Diocese of Qu-Appelle [Anglican Church of Canada], at its annual Synod, refused to endorse a statement in the draft plan for union with the United and Disciples' Churches that "in matters of faith and practice we are already one".

¶Grier Jones, winner of the \$200,000 Hawaiian International Open Golf Classic (his share was \$40,000) is a member of St. James' Parish, Wichita, Kansas; a Hillspeak couple helped bring his wife into the Church.

¶Operation Pass Along, the Anglican Book Depot at Hill-speak, would be happy to receive several copies of Manasses' *Go in Peace*, a little book on sins and what to do about them that was distributed by the Episcopal Book Club in 1959. Copies of the same author's *Captive in Babylon*, a paperback done by SPCK a few years earlier, would also be welcome. Also needed are *The Evelyn Underhill Reader*, edited by Thomas S. Kepler, and published by the Abingdon Press in 1962, *A Cardinal of the Medici*, by Susan Hicks Beach,

published in 1937 by The Macmillan Company, the 32-page booklet, *Infallible Fallacies*, put out in 1953 by SPCK and Morehouse-Barlow, and *Rule of Life: An Outline of Church Duties for Episcopalians*, by Frank Newton Howden.

¶The Missions Vestment Guild, Grace Church, 108 East First Street, Hinsdale, Illinois 60521 would like to hear from small mission parishes in need of linens; the Guild offers to give them albs, surplices, stoles and small-sized super-frontals (several of each item on hand).

¶The Diocese of New Mexico and Southwest Texas (the see city has been moved from Santa Fe to Albuquerque) has never had a bishop who was not an alumnus of the University of the South (Sewanee, Tennessee), which is owned by 22 dioceses and has produced 51 bishops.

¶James Jackson Kilpatrick, syndicated columnist of *The Washington (D.C.) Star* and author of the article on the Book of Common Prayer "Things they ought not to have done", is a member of Trinity Church, Brompton Parish, Washington, and formerly vestryman of Saint Mary's Church, Richmond, both in the Diocese of Virginia. "The column . . . continues to pro-

duce an astonishing amount of mail: nothing in months has provoked a reader response anywhere near it."

¶Many readers have responded to TAD's question, "Does anybody know what is the longest time a man has 'been on the vestry?'" One reader supplied a photograph of a bronze plaque in his church (St. Andrew's, New Berlin, in the Diocese of Central New York), which states that Horace O. Moss (1809-1901) was a vestryman and warden of that parish for 69 years. Could that be the record?

¶Personal to many inquiring readers: Yes, there is a Society for the Preservation of the Book of Common Prayer; write to SPBCP, POB 12206, Nashville, Tennessee 37212 for information. The Society does not seek to maintain the Prayer Book exactly as it is, but to preserve it from "sudden and injudicious" revision. The founders (mostly laymen and distinguished professors from Vanderbilt University), gathered first at Sewanee in the spring of 1971, have been incorporated (non-profit) "for the purpose of promoting the cause of Christian religion and piety, of supporting ordered public worship, of upholding and propagating historic Christian Faith and Order as set forth in the Book

of Common Prayer, of defending the integrity of the Book of Common Prayer as the rule of life and worship for members of the Episcopal Church so that the substance of the Faith be kept entire . . ." It has issued a number of newsletters and three "Prayer Book Papers", and is supported entirely by voluntary contributions.

¶A TAD reader asks if anybody can tell him why he should "give the devil his due" and what that "due" might be.

¶Frederick Brayford, aged 92, is now in his 87th year in choir stalls; for 63 of those years he has been in the choir of St. John's Church, Leek.

The Rev'd Leonel Lake Mitchell, 41, a priest since 1954 (Diocese of New York), and holder of S.T.M. and Th.D. degrees from the General Theological Seminary, and an authority on liturgical matters (he is book review editor of *The Anglican*), has been appointed to a professorship in the Department of Theology at the University of Notre Dame, where he will teach liturgics.

¶A hearty handshake to the parish priests who regularly send TAD their bulletins week in and week out.

¶Calvary Parish, Ashland (Diocese of Lexington), Kentucky, has two third-generation

vestrymen: one is the third generation of the same full name, the other differs in Christian name from his father and grandfather.

¶ *The Historical Magazine of the Episcopal Church*, published quarterly at \$8.00 a year by the Church Historical Society, POB 2247, Austin, Texas 78767, is this year observing its fortieth anniversary.

¶ In writing for information or making a request, TAD readers are urged always to give their names and addresses, a suggestion prompted by a number of unidentifiable communications.

¶ At midyear, applicants for the academic year of 1972-1973 at the University of the South, Sewanee, Tennessee, exceeded the total applicants for all of last year: 641 people are after 300 places in the freshman class; last year 590 sought places in a class of 275.

¶ David McK. Williams, Welsh-born musician, composer (six tunes in *The Hymnal* 1940), and teacher (Columbia University and the Juilliard School), a member of the Joint Commissions on Church Music and Revision of the Hymnal, who became organist and choirmaster of St. Peter's Church, Denver, at the age of 13, was honored on his 85th birthday by a special Evensong in St. Bartholomew's Church, New

York City, where he was organist and choirmaster for 27 years.

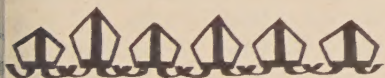
¶ Now that fortune cookies seem to be served almost anywhere, TAD would welcome some messages that could be enclosed in cookies to be served at meetings of (1) the House of Bishops, (2) a diocesan convention, (3) trustees of a seminary, and (4) a diocesan liturgical commission.

¶ Personal to W. S. in VIII Province: "Who publishes *The Anglican Digest*?" SPEAK, Inc. (See inside of front cover), the Society for Promoting and Encouraging the Arts and Knowledge [of the Church]. "Who are the writers?" Members of the laity and clergy whose articles and letters appear in the many parochial bulletins, diocesan, national, and international periodicals that come to Hillspeak. "Why are their names seldom mentioned?" If a thing is true, it speaks for itself; if not, it should not be printed. We want the attention to go to the matter at hand, and not be diverted to personalities.

¶ Two signs recently received at Hillspeak: ANGLICAN SPOKEN HERE and AT HOME ON SUNDAYS FROM 2 TO 4 P.M.—HOPE YOU ARE THE SAME.

¶ TAD would welcome "A Litany for Parish Priests"—something to be said on their

behalf that they may teach the Faith and practice it, be good examples to their flocks, cause others to seek Holy Orders, have a deepening sense of their calling and vows, bring up their children properly, make their homes models of Christian love, not be swayed by every "blast of vain doctrine", keep up their studying, be given to hospitality, say their offices (M.P. and E.P.) daily, etc. It should be composed in the style and form of the Prayer Book's own "Litany of General Supplication" (page 54) and "The Litany and Suffrages for Ordinations" (page 560).



¶The Texas-born, 42-year-old Bishop of Guatemala (a companion diocese of Arkansas since 1966), who was consecrated to that see at the Seattle Convention of 1967 and recently exiled by the government there, has become chaplain to the 700 Episcopalians attending the University of Arkansas, Fayetteville, about one hour from Hillspeak.

¶The Bishop of Nelson (Province of New Zealand) has resigned from the national Joint Commission on Church Union (Anglican, Presbyterian, Methodist, Congregational, and

Churches of Christ) because the proposed plan is "too comprehensive" and he is not "prepared to be pushed into union". He also said, "If those who wish to form a new Church can do so with good conscience, well then they must do so, [but] I would remain an Anglican."

¶Last January, in Boston's Trinity Church, Minnesota-born Morris Fairchild Arnold, 57, a priest since 1940 and Rector of Christ Church, Cincinnati (Diocese of Southern Ohio), since 1950, was consecrated Suffragan Bishop of Massachusetts (the eastern portion of the state) where his early priesthood had been exercised.

¶On the Fifth Sunday after the Epiphany the Haitian-born Jean Rigal Elisée, 43, a priest since 1952, was consecrated V Bishop of Gambia and Rio Pongas (Province of West Africa), a diocese which covers an area slightly less than that of Missouri, Arkansas, and Oklahoma combined, with about 8 million people (most of them non-Christian); in 1971 the clergy numbered six.

¶In Bogotá last February, London-born William Alfred Franklin, 55, Archdeacon of Colombia, South America, since 1967 (he was educated at Kelham College and served English

parishes for 25 years), was consecrated II Bishop of that Diocese. (See below.)

¶Last March, in Las Vegas, Wesley Frensdorff, 45, Germany-born Dean of St. Mark's Cathedral Church, Salt Lake City, Utah, since 1962, and a priest since 1951, was consecrated VII Bishop of Nevada, in apostolic succession to the retiring William Godsell Wright, 68, who was made Bishop in 1960.

¶Last February Albert William Hillestad, 47, Wisconsin-born Rector of Saint Andrew's Parish, Carbondale (Diocese of Springfield), Illinois, since 1964, and a priest since 1950, was consecrated Bishop Coadjutor of Springfield, in apostolic succession to the soon-to-retire (October) VII Bishop Albert Arthur Chambers, 65, on the job since 1962.

¶On the Feast of St. Gregory, Bishop of Nyssa (9 March, Proposed Calendar) Telesforo Alexander Isaac, 43, born in the Dominican Republic of British West Indian forebears, a priest since 1958 and rector of a local parish, was consecrated Bishop Coadjutor of the Dominican Republic in apostolic succession to the Right Rev'd Paul Axtell Kellogg, 62, who will relinquish his jurisdiction in May of this year (he was consecrated to the see in 1960).

¶Last January, Harold Stephen Jones, 62, a South Dakota-born Santee Sioux whose priesthood was exercised entirely in the Dakota states (he was ordained in 1941), was consecrated Suffragan Bishop of South Dakota (See city — Sioux Falls). He is the first American Indian to be chosen for the episcopate; his grandfather, the Rev'd William Holmes, was one of the Sioux-language translators of the Church's hymnal and services; his wife is an Oglala Sioux, and his consecration came 102 years after the first Santee Sioux, Paul Mazakute, was ordained to the priesthood. (Since the Diocesan is named Walter Heath Jones, it may fairly be asked if the American Church ever before has had two bishops with the same surname in the same diocese at the same time.)

On the Feast of the Commemoration of Saint Vincent, Deacon of Saragossa (22 January, Proposed Calendar), the Right Rev'd David Keller Leighton, Bishop Coadjutor of Maryland since 30 November 1968, was enthroned XI Bishop of that Diocese, in apostolic succession to the retiring Harry Lee Doll.

¶Walter Cameron Righter, 48, Philadelphia-born Rector of the Church of the Good Shep-

herd, Nashua, in the Diocese of New Hampshire, since 1954 (he was ordained to the priesthood in 1951), was consecrated VII Bishop of Iowa last January, in Des Moines, in apostolic succession to the retiring Gordon V. Smith, 65, who was consecrated to that see in 1950.

¶Early in last Lent, native-born Lemuel Barnett Shirley, 55, Archdeacon of Panama and the Canal Zone since 1952 and a priest since 1942, was consecrated IV Bishop of that Diocese, in apostolic succession to the Right Rev'd Reginald Heber Gooden, 62, who resigned his jurisdiction (he was consecrated in 1945) last February to become Assistant to the Bishop of Louisiana.

¶On the Feast of St. Cyril of Jerusalem (18 March, Proposed Calendar), the Right Rev'd David Benson Reed, 45 and

Oklahoma-born, who served as I Bishop of Colombia since his consecration on St. Mark's Day 1964, was instituted Bishop Coadjutor of Kentucky (the western portion of the state; Louisville is the see city) in eventual apostolic succession to the Right Rev'd Charles Gresham Marmion, 66, a bishop since 1954 (the same year his brother, William Henry, was consecrated Bishop of Southwestern Virginia).

¶Last February Bennett Jones Sims, 51-year-old Massachusetts-born priest and brother of a priest, Director of the Center for Continuing Education, Virginia Theological Seminary, Alexandria, and a 1949 alumnus of that institution (his secular education was received in the Kansas City area), was consecrated VI Bishop of Atlanta, in apostolic succession to

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the Right Rev'd Randolph Roy-
all Claiborne, 65, who retired
after 19 years as diocesan (four
years previously he had been
Suffragan Bishop of Alabama).

¶Last March, Samuel Joseph
Wylie, 53, born in New York
City and Dean of the General
Theological Seminary since
1966 (he was formerly Rector
of the Church of the Advent,
Boston, and before that a Pres-
byterian minister), was conse-
crated VI Bishop of Northern
Michigan (see city: Menomi-
nee), in apostolic succession to
the retired George Rhys Selway,
66, who was consecrated to that
see in 1964.

¶From November 1964 to
October 1971, *The Anglican
Digest* has mailed over 35,000
copies of the leaflet, "To Choose
a Shepherd, or What to Look
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"Look then for a man who can
become above all else a chief
pastor, a spiritual father to oth-
er highly qualified and heavil-
burdened pastors. Do not be
afraid to choose a saint. Do not
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formation than can possibly be
revealed by parochial statistics,
which are sometimes presented
as though they were the only
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